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ABSTRACT

This review, by the editors of "Education U.S.A.," surveys school systems across the country and lists outstanding programs relating to black studies in schools. Contents include: black studies--pros and cons; black studies and the schools--where do they stand?; black studies and the states--what have they done?; and, case studies of the fifteen school districts--Philadelphia, Cleveland, San Francisco, Harvey (Ill.), Berkeley, Buffalo, Los Angeles, Evanston, Providence, San Mateo (Calif.), Madison, Washington (D.C.), Rochester, and New York City. The case studies deal with programs in some detail, often including materials published and/or used by the school districts. A concluding section reviews the status of black studies today. The following suggestion and guideline items are appended: (1) Suggestions from Los Angeles City Schools--use of Negro history materials in social studies classes in elementary schools; (2) Suggested guidelines for an inservice course in human relations--from the Board of Education, New York City; (3) Seven guidelines for introducing Negro history in the classroom--Flint, Michigan; and, (4) Guidelines from the Nevada State Depa.ment of Education, for use in selecting multiethnic materials. (RJ)

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Since it was founded in 1958 *Education U.S.A.* has introduced several new dimensions to educational journalism in the United States. Its weekly newsletter on education scans major developments in preschool to graduate level education. The editors select from hundreds of sources what seems most significant or interesting for the newsletter's readers. The *Washington Monitor* section is a current report on activities at the U.S. Office of Education, Capitol Hill, and other federal agencies involved in education. Each year the editors prepare a special handbook of articles on trend-making subjects in American education, *The Shape of Education.*

Occasionally, the editors decide that some aspects of education are important enough to be covered in detail through special reports. This is the fourteenth report of this type.

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EDUCATION U.S.A.
SPECIAL REPORT

BLACK STUDIES IN SCHOOLS

A Review of Current Policies and Programs

AN OVERVIEW

Most of the nation's schools have discovered, much to their chagrin, that they have been inadvertently perpetuating a great injustice to minority races. The problem, pinpointed by the minorities themselves and by concerned educators, is now clearly in focus: the role of the black, Mexican-American, and Indian in American life has often been ignored or inaccurately portrayed in curriculum materials.

Now that the shortcoming has been recognized, a rush is under way from coast to coast to make up for past inadequacies. "Black studies" have become, almost overnight, an "in" term among educators. And minority groups have been exerting unusual pressure to bring about quick changes in curriculum. As a result, confrontations over the issue have become common between the minorities and school policy makers. Even districts with few or no minority group students have become concerned about treatment of minorities in their classrooms. They realize, as do districts with large percentages of minority students, that schools must do a better job in helping students understand and appreciate their fellow Americans of different racial and cultural heritages. And districts also realize they have an obligation and responsibility to help minority students find their cultural identity.

With pressures mounting for change, black studies have become one of the most controversial curriculum issues in American education. The development of a rash of new programs by districts has placed sudden pressure on the publishing industry to produce new integrated textbooks and supplementary books by and about minorities.

For most districts, black studies programs have been a hurriedly developed effort of the late 1960's. Often they have been locally designed as districts learn by trial and error. Nearly all programs are too new to be termed either a success or a failure.

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Almost every district with a black studies program has plowed its own ground. To gather material for this report, the editors of EDUCATION U.S.A. surveyed school systems across the country and asked state departments of education to list outstanding programs in their states. The results of this survey are found in the following pages.

Table of Contents

An Overview 1
Black Studies: Pros and Cons 2
Black Studies and the Schools: Where Do They Stand? 3
Black Studies and the States: What Have They Done? 5
Case Studies of 15 School Districts 9
Conclusion: The Status of Black Studies Today 38
Guidelines and Suggestions 40

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BLACK STUDIES: PROS AND CONS

Carroll F. Johnson, former superintendent of the White Plains (N.Y.) Public Schools: "The demand for more information about the Negro contribution to our history is a legitimate demand. It can hardly be questioned by any reasonable adult. Naturally, it would be better for the schools to lead the students, rather than the other way round. But no matter who does the leading--or who seems to lead, and who seems to follow--enlightened school leadership will ultimately channel the forces of social change into constructive paths."

Larry Cuban, former director, Cardozo Project in Urban Teaching, Washington, D.C.: "It is naive to expect that the racism and poverty in our country which have produced the damaged whites and Negroes and the racial friction that exists can be exorcised by 'Color-Me-Brown' books or lessons on Crispus Attucks. Educators and historians must come to realize that the school as it is presently organized cannot deliver increased self-esteem and interracial harmony through instructional materials until the conditions in America that degrade its citizens are eradicated."

Arthur W. Lewis, professor of economics and international affairs, Princeton U.: "Every black student should learn some Afro-American history, and study various aspects of his people's culture, but the place for him to do this compulsorily is in the high school, and the best age to start this seriously is even earlier, perhaps around the age of 10."

Mark R. Shedd, superintendent, Philadelphia Public Schools: "We well know that students who lack a clear sense of identity or who are confused about their heritage will probably not learn and are ill-equipped for the world of work. Thus, it may well be true that the study of Afro-American history might play a vital role in the development of a black student."

Louis R. Harlan, professor of history, U. of Maryland: "I appeal to you to give compensatory emphasis to the role that black people have played in the American past, but on the other hand to avoid the new distortions which would come from a propagandistic use of history to promote Negro cultural nationalism and separatism. This is not to deny that an oversimplified 'cherry tree' history may serve to promote Negro pride or white compassion, but such uses of history are better left to the public outside of the classroom door."

Roy S. Bryce-La Porte, director, Afro-American studies program, Yale U.: "Black studies is the way by which respect is to be given to blacks and to knowledge about blacks."

Edwin Fenton, professor of history, Carnegie-Mellon U.: "Studying the lives of blacks in the American past may help black students to identify with their nation.... But improving children's self-concepts is only one appropriate objective of a full social studies program for black students. Choosing textbooks by measuring the degree to which they include biographical material about black Americans may result in the adoption of inferior social studies materials.... If these trends develop, the real battle for meaningful curriculum reform may well be lost."

Nathan Hare, former interim chairman, Dept. of Black Studies, San Francisco State College: "...Two key functions of black studies are building ego-identity and ethnic confidence for the black student.... The major motivation of black studies is to entice black students (conditioned to exclusion) to greater involvement in the educational process. Black studies is, above all, a pedagogical device."

Carl T. Rowan, former director, U.S. Information Agency: "It's long overdue that education should provide meaningful information about the history of the Negro--but the courses should be for whites, not blacks. Any black who majors in that study ought to have his head examined."

Mark M. Krug, professor, Graduate School of Education, U. of Chicago: "There is no need to fear that a white student who will learn of the evils of slavery and segregation would think less of America. On the contrary, when taught about America full face, with some warts showing, he will come to love his country, which is struggling fiercely for its own soul, even more."

Henry Steele Commager, professor of American government and history, Amherst College: Black studies "might be of some use for white therapy, but they are of little use for blacks. What makes for more alienation makes things worse. Black studies are not consistent with the academic enterprise, especially if programs and faculty are chosen for color rather than competence."

Sidney F. Walton Jr. in The Black Curriculum: Developing a Program in Afro-American Studies (Black Liberation Publishers, P.O. Box 10242, East Palo Alto, Calif., 1969): "If we fail to humanize this generation of elementary age youngsters, regardless of their ethnic background, we will have failed mankind, for we must now place a moratorium on everything until we develop multiracial understanding and humanistic behavior. What good is a brilliant mind in math if it gets blown away by '00' buckshot in a race riot?"

Rep. John Conyers Jr. (D-Mich.): "If their (black students) just demands are not met, our nation's traditional white education will continue what it has always done, turning black students into whitened sepulchers to assure the stability of the status quo and deny black Americans the opportunity ever to exercise power over their own lives."

The Rev. Joseph Devlin, director of secondary education, New England Province, Society of Jesus: "The rewriting of American history to give the Negro his rightful place is long overdue. But we have to watch out that we don't get into a sort of ethnic race to see who has done the most for America. This is not telling our history 'like it was.' It merely substitutes one unreality for another."

BLACK STUDIES AND THE SCHOOLS: WHERE DO THEY STAND?

Despite the reservations that some educators have about black studies courses, the conflict over whether the nation's elementary and secondary schools should teach black studies seems to be over. An Education U.S.A. survey of public, private, and parochial schools across the nation shows

that a great number of school districts, large and small, are attempting to set up some kind of black studies program or to add material about blacks to regular history courses. A series of case studies of some of these districts begins on page 9.

Now the debate centers around whether elementary and secondary schools should offer separate courses in the various kinds of black studies or integrate this material into regular classes. The Education U.S.A. survey found that nearly all educators believe that the ultimate and ideal way to handle material on blacks and other ethnic groups is to weave it into the regular curriculum as an integral part of everything that is taught from kindergarten to grade 12.

This kind of integrated curriculum is already a reality in many elementary schools. For these younger children, material on ethnic groups is woven into social studies and other courses, sometimes as a separate unit, but almost never as a separate course.

But it is a different story for older students in junior and senior high schools. Many educators feel that before they can integrate the curriculum at this level, or while they are doing it, they have a responsibility to offer separate courses in ethnic studies to help older students to make up for the years of neglect in this area. Consequently, a good number of schools, especially those in the larger cities, are offering separate courses in the various aspects of black studies. Other districts with students from different ethnic groups are also beginning to devise special courses about their ethnic minorities.

Although ethnic studies courses are usually found in schools with a large number of minority students, predominantly white schools are also teaching ethnic studies. Some educators feel that ethnic studies really may be more important for the white child than the minority child, and they point with pride to the number of white students enrolled in these courses.

The black studies push in the elementary and secondary schools has come fairly quickly, paralleling the growth of black studies programs in the nation's colleges and in street academies and storefront schools. Like university administrators, some school officials have faced militant students' demands for black studies. Others have been motivated by a subtler pressure from students and community residents. Some administrators have initiated black studies programs as a means of preventing trouble and still others have acted out of an honest recognition of a void in the curriculum.

Most school districts have moved to set up a black studies program on the basis of a policy statement from their board of education or a directive from their superintendent of schools. Although few schools have created formal guidelines or evaluation procedures for black studies programs, nearly all have developed curriculum guides, bibliographies, or other classroom materials. However, the Education U.S.A. survey shows that most school officials feel that this is no longer necessary. In fact, most say that it would be a waste of time now because commercial materials and textbooks have improved greatly in the past couple of years and because schools can draw from the immense amount of material already developed by other districts.

Many school systems with active black studies programs stress the need for extensive inservice training for teachers. These courses are considered important not only because they develop teaching skills and a foundation of knowledge about the subject but because they can change teacher attitudes.

BLACK STUDIES AND THE STATES: WHAT HAVE THEY DONE?

Another Education U.S.A. survey of state departments of education found seven states whose legislatures have passed laws requiring or recommending that the contributions and achievements of minority groups be included in school curricula. These states are California, Connecticut, Illinois, Michigan, Nebraska, New Jersey, and Oklahoma. Six more states--Kentucky, Missouri, Nevada, Pennsylvania, Rhode Island, and Vermont--are trying to accomplish the same purpose through policy statements issued by their state boards or state departments of education.

According to the Education U.S.A. survey, the first law relating to minority history was passed in California in 1961. The law forbids the state department of education to approve any textbook that "does not correctly portray the role and contribution of the American Negro and members of other ethnic groups in the total development of the United States and of the state of California." Furthermore, if such a book is found in any public high school in the state after an investigation by "impartial experts" and a public hearing, the law requires the publisher to pay for the investigation.

Another law passed in California in 1965 requires the state board of education to adopt textbooks for civics and history courses in elementary and high schools that "correctly portray the role and contribution of the American Negro and members of other ethnic groups in the total development of the United States and of the state of California." A still later California law, approved in 1968, insists that social science courses in grades 1-12 "shall include the early history of California and a study of the role and contributions of American Negroes, American Indians, Mexicans, and other ethnic groups to the economic, political, and social development of California and the United States of America."

The Oklahoma State Legislature passed a law in 1965 that directs the state board of education to require accredited elementary and secondary schools to include the history and culture of blacks and other minority races in their curricula. The board adopted the law as its policy and ordered the state department of education to develop an appropriate bibliography and to include minority history and culture in courses.

An Illinois law, passed in 1967, tries to cover all ethnic groups in the region. It reads: "The teaching of history shall include a study of the role and contributions of American Negroes and other ethnic groups including, but not restricted to, Polish, Lithuanian, German, Hungarian, Irish, Bohemian, Russian, Albanian, Italian, Czechoslovakian, French, Scotch, etc. in the history of this country and this state."

The Illinois State Dept. of Education conducts supervisory visits to schools throughout the state to see if this statutory requirement and others

are being met. Schools are also required to submit an annual report, outlining the steps they have taken to meet the various regulations.

The New Jersey State Legislature passed a joint resolution in December 1967 recommending that the commissioner of education take the necessary action "to assure that the high school curriculum fairly and accurately depicts the role of the Negro in the history of the United States and that appropriate materials to achieve this purpose" are included in the curriculum immediately. Six months later the legislature appropriated $60,000 for inservice training for high school teachers on the role of the Negro in American history. However, it is a tradition in New Jersey for the legislature to recommend curricular changes, but not to dictate them, so local schools are not required to follow the legislators' recommendation.

A 1969 law in Nebraska calls for textbooks in American history and civil government to include contributions of ethnic groups. It also says that all American history courses, beginning in 1971, "shall include and adequately stress contributions of all ethnic groups to the development and growth of America as a great nation" and, specifically, their "contribution to art, music, education, medicine, literature, science, politics, and government, and the war services in all wars of this nation."

The state laws in both Connecticut and Michigan get at the issue solely through restrictions on textbooks. A 1969 Connecticut law says: "Each town or regional board of education shall, in selecting textbooks for social studies, use textbooks which present the achievements and accomplishments of individuals and groups from all ethnic and racial backgrounds."

Two years earlier the Connecticut State Board of Education had issued a policy statement, noting that "in the past, a major effort of the public schools was directed towards what can be termed 'Americanization.' This puts great emphasis upon building a common culture and molding individuals into that culture. Conformity rather than diversity was stressed.

"Today there is a growing emphasis upon diversity, the role of minority groups and the contributions which they have made.... A truly perceptive teacher will find many opportunities to help pupils develop an understanding and an appreciation of the contributions of members of minority groups to our culture. Not only social studies but language, literature, music, art, and many other subjects offer opportunities for achieving this goal."

The Michigan law, the Social Studies Textbook Act, requires local textbook selection authorities to select social studies textbooks which fairly include the achievements and accomplishments of ethnic and racial groups. This 1966 Act also orders the state superintendent of public instruction to make an annual random survey of social studies textbooks in use in the schools of the state to determine how well they meet this objective.

The first such survey, conducted during the 1967-68 school year, found the social studies textbooks to be "very seriously deficient in their treatment of minorities in general and Negroes in particular." The review panel also concluded that 12 American history textbooks, used in many other states as well as Michigan, "are historically inaccurate, misleading, and distorted."

This problem has also been recognized by other states and several of them, including Michigan, have issued guidelines for selecting multiethnic textbooks. A portion of the guidelines issued by Nevada is reproduced on pages 47-48.

Michigan's Catholic schools are also involved in a statewide effort to integrate the curriculum from kindergarten to grade 12. The decision to take this step was made in May 1968 by the superintendents of all Catholic schools in the state. The superintendents appointed a five-member committee which directed the development of a 23-page outline of black history and bibliographies by age level. A more comprehensive guide for all grades, centering on social studies, was prepared by the Diocese of Lansing for use by all Catholic schools in the state, beginning in the fall of 1970. The same diocese has also developed teaching guides for certain books, such as Native Son by Richard Wright (Harper and Row, New York City, 1957) and Autobiography of Malcolm X (Grove Press, New York City, 1965) and is planning to develop two more curriculum guides, on the American Indian and the Mexican American.

The superintendents' committee also recommended procedures for integrating the curriculum. It suggests that schools:

- Provide a year of continuous inservice training for teachers as a means of increasing their knowledge of black history, revealing any racist attitudes, and improving teaching techniques.
- Compile a bibliography and distribute it to each school.
- Formulate diocesan resource committees to assess current programs and to assist in inservice training.
- Reanalyze textbooks.
- Formulate subcommittees to assess school library books and to list those which reflect inaccurate Negro stereotypes. The committee recommends that these books should be removed from the library but be pointed out and used by teachers as books which depict inaccurate images of black people.
- Use black people with expertise as resource persons.

Of the six states which are working through their state boards or state departments of education, Kentucky and Pennsylvania have taken the strongest positions. In May 1968 the Kentucky State Board of Education ordered all high schools in the state to include "adequate treatment of the historical significance and the important role of the Negro and other minority races in our nation's growth and progress" in their senior year American history courses. And the Board directed the state department of education to prepare guidelines for the teaching of Negro and other minority race history. Consequently, the state department developed a 128-page resource unit, Contributions of the Negro to American Life and Culture, which suggests a variety of approaches, resources, and methods. The Board said that if a school does not use these guidelines it "will be considered a deficiency in the accreditation process in this subject area."

Also in May 1968 the Pennsylvania State Board of Education directed schools to include the major contributions of Negroes and other racial and ethnic groups in U.S. history courses. The department of public instruction followed up with a series of recommendations, interpreting the new regulation.

The Pennsylvania recommendations suggest that "minority group content" be taught in both elementary and secondary levels throughout the entire social studies curriculum. "For example," the recommendations say, "the World Cultures course should include material on the African heritage; the Economics course should deal with problems of discriminatory hiring and the relationship between income and minority group status; Civics and Government courses should explore the many controversial issues and legal decisions reflected in the American racial and ethnic minority structure. Geography, with its current emphasis on the cultural approach, should include a study of the residential patterns which have resulted from the social processes of segregation and assimilation by the majority group."

The recommendations encourage districts to offer a separate elective course in Negro or minority group history "where local needs indicate." However, the department says a separate course will not fulfill the state requirement "which was designed to expose all students to these long-neglected areas of our history." The department also advises that materials about minority groups be integrated into history curricula, not treated peripherally as a supplemental unit. And it suggests that materials should not be limited to the contributions of outstanding individuals, but should include "the varying roles which minorities have played in the course of American and Pennsylvania history." The department has also issued a comprehensive bibliography, From Slavery to Protest, that includes books, by grade level and subject matter, and audiovisual materials.

Policy statements from the other four states--all adopted in 1968--urge schools to give some attention to minority groups, but they do not require it. A position paper from the Nevada State Dept. of Education notes that it can mandate curriculum only by state law, but it says that department consultants are going to be asking schools if minorities are treated fairly and in due proportion. And it lists other "pertinent questions" for schools to consider:

"Have you determined where in the curriculum explicit discussion of race should take place and how the subject should be handled? Do you treat honestly the issues of segregation and civil rights or do you timidly and antiseptically clean up our history and current events, thus guaranteeing only partly educated graduates unable to cope with the issues and tensions of the times?

"Have well defined inservice development programs been arranged for teachers on how to work effectively in the classroom with materials which depict this country and the world the way it is--multiracial and multicultural?"

A resolution by the Vermont State Board of Education urges schools to give the various minority groups "space and treatment commensurate with their contributions." It also suggests an "accurate portrayal" of the role of minority groups and their leaders in historic events.

The Missouri State Board of Education, responding to a resolution by the State House of Representatives, asked the state department of education to develop a bibliography on the Negro in America and suggested that schools develop units in their social studies classes using these materials.

The Rhode Island State Board of Education adopted a policy statement urging that school systems take the necessary action to assure that instructional programs in elementary and secondary schools "accurately depict the role of the Negro in American history and that appropriate materials and in-service training be provided." As a result, the Rhode Island State Dept. of Education has prepared a bibliography and has presented an educational television inservice course, originally sponsored in 1965 by the Massachusetts State Dept. of Education. The Rhode Island State Dept. of Education has also spent about $30,000 sponsoring inservice programs and workshops, purchasing books and films on black history, and producing another TV program, "A Dialogue in Black and White."

Other states, though without official policy statements, are also developing bibliographies and teaching guides on minority groups. These states include Kansas, Maryland, Minnesota, New York, North Carolina, Ohio, South Carolina, and Washington.

The Maryland State Legislature has also created a State Negro History and Culture Commission to study these subjects. Its members are appointed by the governor.

A drive to create a similar National Commission on Afro-American History and Culture was begun in Congress in 1968 and was mounted again in 1969. The ultimate goal of this 11-member commission, appointed by the President, would be to integrate the Negro's role and heritage into history books, schools, libraries, museums, and the press.

FLINT—A WEALTH OF BLACK STUDIES MATERIALS

The Flint Community Schools probably have printed more words about black studies and related areas than any other school system in the country. Flint's efforts to integrate the curriculum began a year before the passage of the 1966 state law requiring private, parochial, and public schools to adopt textbooks which include the achievements and accomplishments of ethnic and racial groups.

Also, the Flint Board of Education has under its wing the Mott Program which is endowed by the Mott Foundation. The Program has been working for years to change racial attitudes throughout the city.

Through the Mott Adult Education Program, the schools are able to offer what might be called a black studies program for adults. Every year the

A Film Festival for Principals

The Flint Community Schools have a collection of about 400 titles on black literature and about 400 films and filmstrips. During a teachers strike in the fall of 1969 the district's human relations department took advantage of the break and held an all-day film festival for principals. The principals were shown all available visual materials on black literature and history.

Mott Lecture-Discussion Dept. sponsors a series of lectures and small group discussions for adults and students on many topics relating to Afro-Americans. For example, the 1969 series included sessions on the Afro-American in literature, painting, sculpture, opera, and American dance. Other sessions included "Black Power Elite: The American College Undergrad" and "The Black Jazz Mystique." The Mott Program also sponsors an annual community relations institute that brings together representatives of the schools and the community. And it offers many materials designed to promote race relations.

The Flint Board of Education policy requires that the emphasis be on an integrated curriculum, not on separate black studies courses. As a result, the district has a 238-page curriculum guide for an integrated English program for grades 10, 11, and 12. But the district actually offers 35 separate high school English courses, including The Literature of Minority People and Harlem Renaissance. Flint's standard American literature course is called Rebellion and Conformity. Flint administrators believe that having interesting course titles is very important in arousing student interest.

The Flint school system integrated its 11th grade United States History course in 1968 with a new integrated curriculum guide. Both seventh and eighth graders are given a course called Common Learnings, a two-hour period for teaching language arts, social studies, and fine arts. New integrated curriculum guides for both courses were issued in 1968. The seventh-grade guide includes a section on African history that is expanded upon in the 10th grade.

In 1969 a new six-week unit--"How Have Black Americans Overcome Barriers?"--was given to fourth-, fifth-, and sixth-grade teachers. In June 1968 the district compiled descriptions of 45 projects by individual elementary school teachers relating to the achievements of Negroes.

The large volume of published materials from the Flint schools also includes several bibliographies developed by the district. In the fall of 1969, the schools distributed The Contribution of the Negro in American Culture to all teachers. Billed as a special supplement of resource and enrichment materials, it includes a section on Negroes in Michigan and a list of seven guidelines for introducing Negro history in the classroom by author William L. Katz. These guidelines are reproduced in the appendix on pages 42-45. Flint uses Katz's books, Eyewitness: The Negro in American History (Pitman, New York City, 1967) and A Teacher's Guide to American Negro History (Quadrangle Books, Chicago, 1968).

The district has two other bibliographies: Contemporary Negro Contributions to American Culture and Understanding the Mexican-American and His Role in American Culture. In 1963 the schools produced a pamphlet on the history of the Negro in Flint. And in 1969 an FM radio station owned and operated by the Flint Board of Education developed a series of 11 radio programs on "The Black American" for students in grades 5 through 8.

The Flint schools have also placed in each school a set of 40 publications from other sources. Included are comic books on Negro heroes from Fitzgerald Publishing Co. and a bibliography of books, records, tapes, and filmstrips from the Michigan State Dept. of Education.

PHILADELPHIA: REQUIRED BLACK HISTORY

Officials of the Philadelphia Public Schools say that their system first took note of black studies in the 1940's and the program was expanded greatly in 1967. That was the year that Negro high school students marched on the board of education and demanded more Negro history. Later, the board adopted a policy which requires every school to provide a well rounded program of African and Afro-American history for every child "as an integral part of his total school experience." The board's official statement on the adoption of this black history policy says:

"Psychologists, students, parents, educators, and members of the Philadelphia communities we serve have all made the point with increasing vigor recently that our traditional curriculum lacks adequate emphasis on African and Afro-American history and culture--an omission that deprives thousands of our students of any deep sense of their own heritage, a sense on which personal identity must be built. At the same time, it is an omission which permits distorted perceptions of black people on the part of many whites."

By the 1969-70 school year the Philadelphia black studies program had grown to the extent that 31 schools were offering 44 separate courses in African and Afro-American studies. Since the Philadelphia schools first began offering separate black studies courses in 1967, the black enrollment in these courses has grown from 77% in 1967-68 to 90% in 1969-70. (The black enrollment in the Philadelphia Public Schools is nearly 60% of the total school population.)

The course that is offered most frequently in Philadelphia is known in different schools as Afro-American History, Afro-American Culture, or Afro-American Studies. Also offered--but by fewer schools--are African History, Swahili, Afro-American or Black Literature, African and Afro-American His-

The Old Excuse Won't Work Today

Schools that want to avoid starting new programs always rely on the old excuse that there are no materials available, says Robert W. Blackburn, director of intergroup relations for Philadelphia Public Schools. "With black studies, this excuse was never less defensible than it is today," Blackburn says. "It was much different five years ago, but today there are a wide variety of materials to pick from." Blackburn advises districts that are beginning a new black studies program to provide "some central direction of effort to insure that all schools participate." He recommends a committee of senior high students and community representatives. Blackburn offers another piece of advice: guidelines should be developed for teachers at all 12 grade levels so black studies materials can be woven into the entire K-12 curriculum, not just into social studies. Like many other educators, he believes separate black studies courses will be necessary for a time so students can catch up with the facts that were ignored in their first years in school.

tory, Black Culture in Art, Negro Culture, and Chinjanja (the language of Mali). One-third of the 36 courses offered in 1968-69 were taught either before or after the normal school day.

The separate black studies courses reached about 6,900 students in 1969-70, a very small percentage of the system's 290,000 students. However, the great majority of students, about 250,000, received some instruction in African and Afro-American studies as these materials were integrated into regular classes. Most frequently black studies materials were offered as a part of social studies, English and literature, art and music, American history, geography, and world history. Some schools also included black studies with science, physical education, and industrial-commercial subjects.

Integrated courses were offered in 242 of the system's 267 schools in 1969-70. More than half the 129 participating elementary schools introduced aspects of African and Afro-American studies at kindergarten level.

About 3% of the students in the Philadelphia Public Schools also participated in clubs and other extracurricular activities concerned with black studies. Nearly 80% of these students are black, according to a brochure, "The Teaching of African and Afro-American Studies in the Philadelphia Public Schools," that is published annually by the system.

Since 1967 Philadelphia schools have emphasized a staff development program to prepare teachers for handling new black studies courses. For instance, 199 schools sent teachers to the development program in the spring of 1968. Participants in the three-day weekend course receive $6 an hour.

In addition to the main goal of providing teachers with the necessary background for teaching Afro-American history, the staff development program has three other aims: to inform participants of the here and now issues of the black revolution, to develop an openness to new ideas and experiences, and to provide a laboratory where behavior and ideas can be tested. Participants are given time in faculty meetings at their schools to share with their colleagues what they have learned and experienced.

Many Philadelphia schools have developed their own curriculum materials. For instance, 103 schools created their own materials in 1968-69. These materials most often consisted of guides, outlines, and reference materials (31 schools); slides, tapes, and transparencies (17); fictional stories, poems, and plays (13); costumes and dances (11); arts and crafts exhibits (10); bibliographies (10); and photographic displays (9). One school prepared African-style food. Another constructed student genealogies. Still, 80% of the schools with some kind of black studies program say that they need "more good texts and reference books" and 60% would like at least one more teacher with a black studies background.

The Instructional Services Division of the Philadelphia schools has also developed a hefty 179-page curriculum guide of materials to be woven into regular history courses. The guide, called The World of Africans and Afro-Americans, is divided into two parts: "Africa" and "Africa in America." Part two includes a section on black nationalism and black power and a pronunciation guide to African names.

CLEVELAND—A COMPREHENSIVE PROGRAM

The Cleveland Board of Education adopted a policy statement on human relations in 1966 which recognized that an "important part" of quality education is developing "attitudes of democracy and respect for the worth of each individual." To develop these attitudes, the board said schools should include a proper emphasis on the history and contributions of minority groups. The board said that it would also become school policy to select teaching materials which "properly reflect the cultural, racial, and religious diversity of the American people."

The board also created a Dept. of Human Relations. It was charged with responsibility for assisting in the creation of sound programs in the human relations field, including inservice training and curriculum development.

Cleveland schools, with a black enrollment of slightly more than 50%, have no separate black studies courses for grades K-6. However, school officials say that curriculum revision, begun in 1966, has focused attention on African countries and black history. Whenever possible, course content includes heritage of the American Negro, culture and customs of African people, and individual contributions of Negroes. Newly developed units include "Living in Africa, South of the Sahara" for fourth graders and two history units for fifth graders which stress African origins and the contributions of Negroes to settlement and exploration.

In order to prepare and to teach a total history of the American people, all social studies teachers are expected to use a text that was developed and written by personnel from the Cleveland schools and published in hardback form by the school system. It is called The Negro American: His Role, His Quest. Designed especially for teachers, it is written on the assumption that many teachers in general and social studies teachers in particular are deficient in this area of scholarship, school officials say.

Haste Can Be Dangerous

School districts that are in a hurry to put together a black studies program should be careful not to sacrifice scholarship for speed. James R. Tanner, assistant superintendent for curriculum with the Cleveland Public Schools, warns districts against throwing materials together "like a patchwork quilt" that really makes no sense and calling it a black studies program. Black studies materials must be properly documented and defensible, he says. For example, when the Cleveland schools began to work on their text, The Negro American: His Role, His Quest, "we went to the best scholars we could find," Tanner says. Benjamin Quarles, professor of history at Morgan State College, was called in as adviser and consultant for historical validity. Other scholars were asked to examine the book with a critical eye after it was finished. When it was ready, historian John Hope Franklin of the U. of Chicago was brought in to work with teachers and to help them find a perspective for teaching black history.

All Cleveland school libraries also contain Memorable Negroes of Cleveland History, a collection of short biographies of 20 successful, but not necessarily well known, Negroes from Cleveland. Written by Russel Davis, it was published by the Western Reserve Historical Society of Cleveland in 1969. All elementary libraries also have copies of A Guide to African History by Basil Davidson (Doubleday, Garden City, N.Y., 1965).

Although no new courses have been introduced into the Cleveland junior high school curriculum, school officials say there have been major changes in the content of courses. A multimedia project in African culture, called "Project Africa," was initiated in 1966 at one junior high school. When adopting new texts for the eighth and ninth grades, the social studies division persuaded two publishers to issue new editions containing material about black Americans supplied by Cleveland teachers. In 1966 and 1968 Cleveland teachers wrote a brief survey history of black Americans for use in ninth-grade summer sessions. In 1968 and 1969 every eighth-grade student in schools operating programs under Title I, Elementary and Secondary Education Act (ESEA), was issued a copy of A Pictorial History of the Black American (by the editors of Year and News Front, Year, New York City, 1968). Copies were also sent to all other junior and senior high schools.

In 1968 nearly all Cleveland high schools began offering a twelfth-grade elective--History of Black Americans. The basic text for the course is John Hope Franklin's From Slavery to Freedom (Alfred A. Knopf, New York City, 1967) along with many supplementary readers. One high school also offers Afro-Asian History as an elective and four use a multimedia approach to American history that includes a section on reform, slavery, and abolition. Cleveland's high schools began an ambitious demonstration program in black studies in the fall of 1969. The program includes separate courses in Black Literature, Black Fine Arts (covering music, dance, and art), and Swahili. It also includes seminars on such topics as African cultures, religions, and political systems.

Cleveland's black studies program is rounded out by offerings on educational radio and television stations, films and filmstrips, and inservice courses for teachers. Since the fall of 1966, the system has offered inservice courses in American Negro History; Topics in American History; New Interpretations in American History, Urban History, Afro-Asian History, and Teaching the Disadvantaged.

The Black Studies Teacher: One Man's View

Being a black studies teacher requires "a careful kind of sophistication and competence in the particular area of instruction," says James R. Tanner, assistant superintendent for curriculum, Cleveland Public Schools. "Black studies teachers have to be people with in-depth background in the field who are comfortable with their subject," Tanner says. "Their knowledge has got to be more than keeping one chapter ahead of their students." The big problem, Tanner says, is that universities and colleges have done practically nothing to prepare teachers for this area.

SAN FRANCISCO—SIX SEPARATE HIGH SCHOOL COURSES

The black studies program in the San Francisco Unified School District extends from kindergarten through twelfth grade. It is part of a broader ethnic studies program that will, in time, include Latin-American, Asian, and Filipino studies.

High school students may choose from six separate courses: Black History, History of Minorities, African Dance, Swahili, African Studies, and Afro-American Literature. In the 1968-69 school year more than 1,000 students enrolled in these courses, including many non-Negroes. William L. Cobb, assistant superintendent for human relations, says experience has shown that these courses attract the more academically minded students.

Black studies materials are integrated into regular social studies classes in kindergarten through sixth grade. In grades 7-12 they are presented in special courses and are also a part of regular literature courses.

Like numerous other school districts, San Francisco has developed many of its own black studies materials. In 1966 it published a 344-page paperback called The Negro in American Life and History, which was written with the aid of John Hope Franklin. The system printed 10,000 copies of the book, many of which are now being used by other school districts. The San Francisco schools also developed a teaching guide for eighth-grade social studies teachers for use with the book and an introductory teaching guide for black studies in elementary schools. The elementary guide was introduced to teachers and administrators in meetings with the system's black studies curriculum assistant.

A summer workshop in 1969, attended by seven teachers and the curriculum assistant, produced social studies resource units for kindergarten through sixth grade. These include a unit on music, a sixth-grade section on the history of civil rights and the protest movement, and special units for mentally retarded and educationally handicapped children. Workshop

San Francisco's Biggest Problem

The San Francisco Unified School District, which has used black studies since 1965, is still plagued by a big problem--untrained and uninterested teachers. Although the district has inservice training courses, they are not mandatory, and many teachers don't want any part of the extra time and work, says William L. Cobb, assistant superintendent for human relations. The district has not had any trouble finding teachers for separate black studies courses, Cobb says. "But we have had real difficulty trying to get all teachers, such as those in math and science, to take part in inservice courses and make contribution of minority groups a regular part of their classes. We can write materials and have division heads push their use but who knows what really happens in the classroom?"

participants also began a file of pictures and biographical sketches of black San Franciscans to show students that Negroes contribute to and are part of every phase of life in their city.

Another 1969 summer workshop, held by the district's art department, developed an extensive resource unit on black art from its beginnings in Africa to the present. Included is a slide library of contemporary black art. The black art resource unit was distributed to all teachers in the fall of 1969 for inclusion in the regular curriculum.

San Francisco's black studies program was begun in 1965 because school officials recognized a void in this area, Cobb says. Earlier, from 1962 to 1965, a course in minority history had been offered in selected high schools. In 1966 the San Francisco Board of Education adopted a statement on the treatment of minorities in textbooks. It says that the district should "provide materials representative of the many religious, ethnic, and cultural groups and their contributions to our American heritage and world civilization."

HARVEY, ILL.—PIONEER IN INTEGRATED U.S. HISTORY

A one-semester course in Afro-American History has been offered to tenth and eleventh graders at Thornton Township High School in Harvey, Ill., since 1968. A year later, another course, Cultural Geography of Africa, was added to the curriculum. These courses and their textbooks were approved by the local board of education before they were adopted at the school, but the board does not have any official policy statement on black studies.

However, it is not these separate black studies courses that have brought recognition in education circles to Thornton Township High School. It is the school's pioneer work in developing an integrated U.S. history course. In 1963 the Thornton history department began the major task of putting the Negro back into American history. The total program consists of a new integrated course guide, supplementary readings, audiovisual materials, monthly inservice seminars, and cooperation from the other subject departments in the school.

The course guide has three main objectives: to examine racial prejudice and stereotypes, to keep the Negro "in focus as a constant and natural participant in American history," and to emphasize the contributions of the American Negro. After revising traditional historical periods to include information about blacks, a new unit was added: the condition of the Negro from Reconstruction to 1900. This unit includes the series of Supreme Court decisions which legalized segregation and a recounting of the restrictions and discriminatory practices that faced blacks.

The course guide also includes a list of suggested class readings, topics for further study, and a general bibliography of Negro history sources. The supplemental books, filmstrips, records, and journals used at Thornton are listed in the January 1969 issue of Today's Education, the National Education Assn. journal, in an article by N. Franklin Hurt. A former Thornton history teacher and one of the three authors of the course guide, Hurt is now assistant dean of adult education at Thornton Junior College in Harvey.

Hurt points out that these supplementary materials can be obtained with funds from Title II, ESEA.

The course guide stresses the importance of having "a proper proportion" of integrated history questions on all quizzes and tests. "If only a 'lick and a promise' are given, this is what the students will accord the integrated material," the guide says.

The integrated American history program has received valuable cooperation and reinforcement from the other subject departments at Thornton Township High School, Hurt says. He notes that the English, art, and music departments have introduced additional material by and about Negroes. The speech department has adopted a biracial casting policy for plays and has successfully presented the Negro drama, "Raisin in the Sun." The science department has required its students to examine the biological and anthropological aspects of race.

What has been the reaction to the integrated history program in the Chicago suburb where two-thirds of the students are white? Although a few students have openly objected to the course, most have been very interested and willing to look at their own racial attitudes, Hurt says. There have been no problems from parents and the black community has been very enthusiastic, he says. He believes the history course has taken on a new excitement and interest for today's students because it is relevant to them.

The next step for Thornton school officials is to find out if the integrated history course is changing racial attitudes of students. A survey, which tests attitudes before and after the course, is now in progress.

BERKELEY—A RESULT OF STUDENT DEMANDS

Unhappy black students in Berkeley, Calif., appeared before the school board in 1968 and demanded that their high school develop some "soul." School officials agreed and now Berkeley's high school has a sweeping black studies program and other related side attractions.

Operating under the direction of a full-time curriculum associate in black studies, the program began in spring 1969 with these separate courses: Afro-American History, Afro-American Literature, African Civilizations, African Dance, Economics of Afro-Americans, and Afro-American Journalism. Total enrollment in the courses was a well integrated 650 students out of a student body of 3,100 in a school that is about 40% black.

Two more courses, History of Jazz and Swahili, were added in the fall of 1969. The school had offered Swahili earlier on a very limited, experimental basis and "we learned a lot about it," says Louis Zlokovich, administrative assistant with the Berkeley Unified School District. "We learned that you cannot use the same requirements for Swahili that you use for French or Spanish."

Berkeley has had some trouble finding certified teachers for its new courses. Unable to locate a teacher for African Dance, the district hired

a consultant in African rhythms who is teaching other teachers as well as students. The district also uses African students from nearby universities as lecturers.

The black studies push has had other ramifications. The district now has about a dozen black counselors, as students had requested. The regular home economics course has a black consultant. Students were also successful in getting "soul" food placed on the school cafeteria menu three times a week in the fall of 1968. A year later Zlokovich said this idea was toned down somewhat because the "soul" food did not turn out to be any tastier than regular cafeteria food.

Berkeley also has a "truly integrated history course" in the fifth grade based on a study guide prepared by the district, Zlokovich says. The other elementary grades have units on black history as part of the regular social studies program. The fifth-grade study guide, called U.S. History: A Study of the Afro-Americans, is divided into four sections. They are West African civilizations; slavery; Civil War, Reconstruction and post-Reconstruction periods; and the Afro-American in the 20th century.

The section on the 20th century includes an area, referred to as sensitivity training, which talks about "hurt words"--common expressions that reveal the bias in the American culture. This section also talks about "problems destructive to our society": discrimination in housing, jobs, and education, and a differential form of justice. The guide urges teachers to talk about black nationalism and to debate integration versus separate societies. The guide tells teachers they may invite a member of the Black Panthers to speak to their class.

The contemporary section of the guide offers a few freedom songs and includes information on black poetry and art. It suggests that teachers

Don't Panic at Student Demands

When students make militant demands for black studies, don't panic. This advice for administrators comes from Louis Zlokovich, administrative assistant at Berkeley Unified School District. In most cases if administrators would have looked carefully at these issues before the demands were made, they would have found the same needs themselves, Zlokovich says. As he sees it, when Berkeley students made their demands, they were "just participating in their own education."

Are students satisfied now? "Generally, students who were sincere in their demands are happy," Zlokovich says. "There are always those students, black and white, who want to get by with as little work as possible, and they won't be happy no matter what you do." Zlokovich has more advice: "Don't drag your feet during the planning stage. Some administrators plan so thoroughly that they avoid the issue." Berkeley began planning in the fall of 1968 and had six courses ready to offer in the spring of 1969.

play records by Duke Ellington, Louis Armstrong, and Marian Anderson and ask children to bring in their own jazz, blues, gospel, or "soul" records.

The Berkeley history study guide for fifth graders stresses the search for black identity, the beauty of all races, and the difference in individual tastes. It suggests that a student with a "natural" hair style demonstrate the use of the African comb and tell about the cut and care of his hair.

The guide includes a bibliography for teachers and another one for the children. It also quotes the district's policy on Negro history: "We believe that education should help an individual become aware of and understand the many varieties of cultures in today's world, to relate positively to the diverse people in his community, and to contribute to and refine his own evolving cultural pattern.

"In teaching the social sciences, persistent effort should be made to correct past errors of provincialism and prejudice. Content should include a thoroughly factual consideration of the realities and challenges of the world community of man."

BUFFALO—A COLLECTION OF INTERRACIAL CLUBS

Four public high schools in Buffalo offer Afro-American History as a twelfth-year elective. The course, begun in the fall of 1968, is a specialized study of the contributions of Negroes to America. A one-semester, full-credit course, it is on a par with advanced government and economics, school officials say. They hope the course can be expanded to include all 13 Buffalo secondary schools by the fall of 1970.

The Buffalo Public Schools' black history program has spurred the creation of a group of interracial study clubs and Afro-American cultural organizations with a wide range of programs for both Negro and white students. These high school clubs, which are striving to become full-fledged extracurricular activities, typically operate in these areas: music, art, dance, social exchange, panel discussion, historical inquiry, and field trips.

The most active of these groups, the Interracial Researchers Club at Bennett High School, has produced a motion picture for use at human relations meetings. The movie was made under the auspices of the New York State Education Dept. The Club has also created a musical presentation, called "Heartbeat," which was produced by the New York State Teachers Assn. and was presented at the 1969 convention of the National Education Assn. The Afro-American Society at South Park High School, also an interracial club, operates a coffee house one night a week at an African cultural center. The center is not a part of the school system.

The Buffalo school district has a curriculum guide, History of the Negro in America, for grades K-8. The guide was developed by a curriculum committee which included students and students will continue to serve on curriculum committees that are responsible for shaping the black studies program, Supt. Joseph Manch says. Plans are also under way to involve parents in committee work.

The guide is designed to give the K-8 teacher pertinent material that can be incorporated into his daily classroom instruction; it is not intended to form the basis for a separate course in Negro history. First printed in February 1968, it was revised in January 1969.

The guide has seven general purposes: (1) to provide students with a background in American Negro history that will help them develop understanding and consideration of others; (2) to teach students to appreciate the contributions made by the Negro and his culture; (3) to encourage the development of meaningful social relationships; (4) to broaden the concept of America as a "melting pot" to help students adjust in a multiracial society; (5) to help students recognize and contend successfully with injustices which cause group conflict; (6) to reemphasize the importance of respect for the rights, privileges, and opinions of others, regardless of their nationality, religion, customs, or economic status; and (7) to help students develop a sense of pride in the contributions of their racial cultures.

For children in the fifth through eighth grades, the guide includes a section on the history of the Negro in Buffalo and a list of outstanding Buffalo Negroes. There is also a section on the history of blacks in New York state. The guide is accompanied by a list of prominent American Negroes, a bibliography, and a recommended selection of films, filmstrips, and records. Manch says that supervisors visit classrooms frequently to be sure materials on black history are being covered thoroughly.

The Buffalo school system took its first official note of black history in the spring of 1967 when a bibliography on the cultural and historical contributions of American minorities was published and distributed. Schools were instructed to order all pertinent books not on their shelves. As a result, each school library added about 30 to 40 books relating to blacks.

In September 1967, a course in Negro literature, taught by a faculty member from New York U., was offered to Buffalo teachers without charge as part of a Title I, ESEA, inservice education program. The course was repeated the following semester. In the spring of 1968, Superintendent Manch issued an official statement urging teachers to foster an appreciation for the contributions of blacks.

LOS ANGELES—SEPARATE STUDIES FOR MANY MINORITIES

In the fall of 1968 the Los Angeles Unified School District began offering four separate black studies courses for high school students. They are Afro-American History, Afro-American Literature, African Studies, and Swahili. But the Negro is not the only minority given special attention in Los Angeles. The district also has high school courses in Latin American Studies, Mexican-American Studies, and Asian Studies.

Nearly all of the district's 75 junior high schools offer American Intercultural Heritage, a flexible course that allows teachers to emphasize one or more minority groups. The course started as an experimental project at one junior high school and word of its success spread quickly to the system's other junior highs, says Alfred J. Clark, director of secondary curric-

ulum. A similar course, American Cultural Minorities, is given at one high school. The system's Catalog of Authorized Subjects says this course shows the participation and contribution of minority groups to the United States. It also includes an in-depth study of principal minority groups in an historical and contemporary perspective.

School officials are pleased that many white students have enrolled in these ethnic studies classes, Clark says. In fact, one predominantly white high school offers Afro-American history and Mexican-American studies.

The most popular black studies course in Los Angeles is Afro-American History. In the fall of 1969 the course was carried by nearly half of the system's 48 high schools and was showing signs of continued expansion. The subject catalog says the course teaches the contributions of black Americans to this country, their African origins, and the historical background "of a people who began life in this nation as slaves, experienced the hopes and disillusionment of freedom, and now are employing a variety of measures by which to achieve full citizenship and social justice." It also includes related current affairs.

The Los Angeles district is also experimenting with an honors course in Afro-American History. Offered at two high schools in the fall of 1969, the course is planned for "selected honors students" who would profit from "advanced level instructional materials and methods," the catalog says.

The black studies courses in Los Angeles, all high school electives, were first offered in the fall of 1968. Clark says that all of them have "gone very well." Here are the catalog descriptions of the other three black studies offerings:

- African Studies--"Introduces the problems and promises of the developing continent of Africa, presented through its geographic, historic, and economic background. Traces the history of the people of Africa, from early civilizations to independence, their cultures and their politics, their struggles, and their achievements. Includes special emphasis on Africa's role in the modern world." (Offered in one high school in the fall of 1969.)

- Afro-American Literature--"Provides for study of literature written by Afro-American writers. Course is organized by genres: biography, lyric poetry (including songs), the short story, the novel, drama, narrative poetry, the essay. Attention is also focused on themes, such as quest for identity and protest. Language skills of speaking and listening, reading, and writing are taught in connection with oral discussions and writing about the literature read." (Offered at six high schools in the fall of 1969.)

- Swahili--"Provides practice in listening for comprehension and speaking by use of basic sentence patterns. Stresses reading and writing in Swahili on material practiced orally. Develops understanding of East African customs and traditions." (Offered in one high school in the fall of 1969. The system also has courses in Japanese, Chinese, Portuguese, and Hebrew.)

The Los Angeles district has integrated its U.S. history courses, which are offered in eighth and eleventh grade. Eighth-grade teachers draw from the integrated textbook, Land of the Free: A History of the United States, by John W. Caughey, John Hope Franklin, and Ernest R. May (Rand McNally, New York City). Eleventh-grade teachers receive an instructional guide in Afro-American history. It includes a list of the pages in the basic and experimental textbooks that deal with Negroes and suggested library references.

The district has also developed a kit of materials on Negro history for elementary school teachers. The kit was developed as a project under Title I, ESEA, and was distributed to 115 elementary schools, out of a possible 438, early in 1969 for use as part of the regular curriculum. The Los Angeles Board of Education paid for the development of a similar kit for all elementary schools. It was distributed in the fall of 1969.

The original Negro history kit includes pictures and biographical sketches of 35 outstanding Los Angeles Negroes and of many national Negro figures from the past and present, stories about slavery written especially for children, longer biographies of 45 Negroes written on a third- or fourth-grade level, and a filmstrip with sound called Equal Opportunity in Space Science (Lang Audio-Visual Services, 2002 W. View, Los Angeles, Calif. 90016).

The kit also contains the children's books, Proudly We Hail by Vashti and Jack Brown (Houghton Mifflin, Boston, 1968) and Negro Pioneers, three booklets featuring George Washington Carver, Booker T. Washington, and Phillis Wheatley, written by Lucille Arcola Chambers and published by Marshall Frazier.

It includes The Negro Crisis, a programmed text developed by the Behavioral Research Laboratory, to give teachers a background for teaching Negro history. The kit also has a teacher resource booklet which lists important dates in Negro history, appropriate filmstrips in the Los Angeles audio-visual collection, a bibliography for children by grade level, an adult bibliography, and a list of Los Angeles residents who are willing to be guest classroom lecturers. A final item in the kit is an instructional bulletin that contains recommendations for using the kit and suggested ways to use Negro history materials in social studies classes in elementary schools. These suggestions are reproduced in the appendix on pages 40-42.

The district has developed two integrated books which supplement the kit. They are Angelenos Today and California: Then and Now. The Los Angeles schools have also created some special materials for Mexican-American students. A collection of 24 pictures and biographical sketches, called "Mexican-Americans Today," features celebrities such as Vikki Carr, Trini Lopez, Ricardo Montalban, and Pancho Gonzales.

Other special materials for Mexican-American students include a series of four illustrated paperback books, similar to comic books, written for the fifth- through eighth-grade level. Each book centers on the life of one of these four Mexican-American sports personalities: Danny Villanueva, Armando Vega, Milo Valenzuela, and Mando Ramos. They tell about each athlete's boyhood and the factors that led to his success.

In the fall of 1969 the district published lesson plans for teachers of English as a second language. The lesson plans cover vocabulary, sentence patterns, suggested props, tips for teachers, and other aids to teachers of children whose basic language is other than English. The district also has an official bilingual mathematics text for seventh graders.

The Los Angeles system has developed special texts for seventh- and tenth-grade English classes that contain characters and incidents with which minority group students can identify. The two paperback anthologies, part of a "New Literature" project financed with funds from Title I, ESEA, contain short stories, poems, plays, essays, and interviews that look at life from a teen-ager's point of view. Included are actual incidents from the lives of minority people, such as Harry Belafonte, Nancy Wilson, and Eartha Kitt, who have succeeded in the entertainment world. One story, written by a Los Angeles Times reporter, conveys the feelings of a 17-year-old Mexican-American boy who tried to aid Sen. Robert F. Kennedy when he was fatally shot in Los Angeles.

Good Books: Like a Needle in a Haystack?

Two major problems have plagued the Los Angeles black studies program: finding good teachers and suitable materials. Alfred J. Clark, director of secondary curriculum, says present black studies teachers are "adequate but they can only teach so many courses. Since the program is growing, it is important to continue offering inservice courses to train more teachers."

Clark says good materials about minority groups are starting to appear. As early as 1963, when the district started looking for supplementary books about minority groups, Los Angeles officials realized basic textbooks were not doing the job. A special committee was not able to find a single book that it could recommend until the 1965-66 school year. Since that time the number of good books about black history has increased substantially. By 1969 the district was able to adopt 20 titles so individual schools could choose the books that were most meaningful to them.

It was not until 1969 that the district could find even one book about Mexican-Americans worth recommending. The one find, which Clark says is the first of its kind, is Julian Nava's Mexican-Americans: Past, Present, and Future (American Book Co., New York City, 1969). Clark believes school districts should work closely with textbook publishers and tell them what is needed. The Los Angeles district asked publishers in 1969 to join them in putting out an anthology of literature by and about minority groups. The bid of Scholastic Magazines, Inc., was accepted and two Los Angeles teachers were given a year's leave to help the publisher prepare six paperback anthologies. The books were scheduled to be released for use in grades 7-12 throughout the country in the fall of 1970. "This is a real breakthrough--an opportunity to influence what will be published," Clark says.

EVANSTON—GOOD PROGRAMS IN TWO DISTRICTS

Evanston (Ill.) Township High School District initiated two black studies courses in 1967, yet in 1968 it was faced with a sit-in demonstration by black students with a list of 10 demands. The students wanted different names for the two courses, which were known as The Negro in American History and The Negro Heritage, a course on black culture. School officials agreed and changed the names to Afro-American History and Afro-American Literature, effective in the fall of 1969.

To satisfy students, another course, Seminar in Black Culture, was added in the spring of 1969. The required readings are Before the Mayflower: A History of the Negro in America, 1619-1964 by Lerone Bennett Jr. (Penguin, Baltimore, Md., 1965) and Black Rage by Price M. Cobbs and William H. Grier (Basic Books, New York City, 1968).

The Seminar in Black Culture is described as a study of the nonviolent and psychological aspects of the black revolution. The overview says the purpose of the seminar is "to stimulate, activate, and help give new direction and form to the black life style." It says the course is designed "to grasp the essence of racism and to discuss the necessity of black unity." It is also aimed at helping students find self-identity and a relevant education.

One of the three areas covered in the seminar is the psychology of human development. This topic includes a study of current myths about race, the scientific origin of man, the learning process in the early years, the psychological barriers of the black child, conditioning, awareness, and "freedom-survival-existence, historically and now."

Another area covered by the seminar--on cultural background--deals with Africa and the development of black people in America. The final area, awareness and pride, includes the psychological barriers facing black people, the nature of racism and social control, the reality of control and repression, the false dream of black people in the North and South, and the new black life style.

A fourth black studies course, Afro-American Creative Expression, was added in the fall of 1969. Another of the courses demanded by students, it is a combination of art, dance, drama, literature, and music. School officials hope that this course will encourage students to express themselves through the arts. The district also changed its traditional U.S. history course during the summer of 1969 and placed more emphasis on black history.

Evanston high school students demanded more black administrators, teachers, and counselors during their 1968 sit-in. At that time the district had one black administrator, serving as director of human relations, and 10 black teachers. The district added two more black administrators: a personnel director and an assistant principal. School officials took recruiting trips to the East and South and found 11 black teachers and one black counselor, who began work in the fall of 1969. Unable to find any black counselors after students first made their demands, the district used black students from nearby Northwestern U. as counselors. School officials, agreeing to another student request, compiled a list of Negro colleges.

School officials, who admit that many of the demands were valid, now believe students are satisfied with the actions the district has taken. "At least there haven't been any more demonstrations," one official said.

Evanston Township High School District has more than 5,000 students. They are housed in four schools in an educational park. Evanston's 16 elementary and 9 junior high schools are administered by a separate system known as Evanston Public Schools, District 65. Famous for its early efforts in eliminating de facto segregation under Supt. Gregory C. Coffin, District 65 put black studies into its curriculum as one method of achieving true integration.

The first step was the development of a supplement on Afro-American history for social studies classes. This supplement, first used in the schools in 1967, amends the curriculum for kindergarten through eighth grade. It contains facts not found in the original social studies curriculum guide or in numerous bibliographical references. All sections of the supplement are keyed directly to the original guide by page number so contributions of Afro-Americans become an integral part of the total social studies program, not a separate entity, Superintendent Coffin says. "This form of integration is considered extremely important," he says.

District 65 has also developed a series of five resource manuals, primarily for teachers. Five more manuals are being developed to plug some of the holes in the traditional "white curriculum." The five completed manuals are The Negro in American History, Interpersonal Relationships Among Students, Black Power and Its Effect on Racial Interaction, Common Prejudices of Negroes and White, and The Black Self Concept.

The manuals, known as "unipacs," were developed by Evanston teachers at an institute in the summer of 1968. They include outlines, study guides, and bibliographies. The "unipacs" were incorporated into the regular curriculum in the 1968-69 school year. Two workshops a month were held to show teachers how the manuals could be used to further their own understanding and to increase their students' awareness. Attendance was mandatory. Teachers were also shown film shorts of speakers from the summer institute, including U. of Chicago historian John Hope Franklin and militant community leaders.

Teaching the Meaning of Prejudice

Evanston Public Schools, District 65, was one of the first school systems in the country to use a unique method of teaching children what it really feels like to be discriminated against as a member of a minority group. When students arrived at Evanston's Dewey Elementary School on March 6, 1967, the children were divided into two groups. One group received blue badges. The other was given green badges.

Then the discrimination began. Teachers became very stern towards the children wearing the blue badges and gave them little or no recognition or praise. The blue-badged students were seated on the sidelines, kept after class, chosen last, and not allowed to use equipment at recess. This pattern was followed for two days.

On the third day the segregated group became the privileged group and the students with the green badges were discriminated against for two days. At the end of the fourth day a schoolwide student assembly was held. A poem about the reactions of a white boy who suddenly becomes black was read and discussed. The children were able to see the parallels between the poem, "The Strange Story of Oliver Jones" by Jack Korshak, and their experiences of the past four days. The project, known as "Operation Intrigue," was ended officially and students were urged to talk about their impressions of what had happened.

Teachers reported a marked change in the students' willingness and attitude in talking about subjects dealing with race and human behavior. Teachers felt that students really learned about the injustices of segregation and prejudice. Teachers noted that the whole school took on a "newly invigorated atmosphere" after the experiment was over.

Parents were informed about the project in a letter before it actually began, but they were asked not to tell their children about it. Not a single parent asked that his child be excused from the program.

Evanston tried the idea again in January 1969 in its experimental laboratory school for elementary students. This time the students were differentiated by blue and green ribbons pinned to their clothing. Other forms of discrimination were added. The segregated students were not allowed to get a drink of water, go to their lockers, or play with educational games after they finished their work. Instead, they were given more work to do. They were not asked to recite in class. If a student got up to talk to the teacher, he was brusquely ordered to return to his seat.

This time the students exchanged ribbons on the beginning of the second day and were "mistreated" for only one day, instead of two. On the third day the students were asked to write about the ribbons and they talked to their teachers about the purpose of the experiment: to experience prejudice instead of just reading about it.

Students reacted differently to "Project Prejudice." Some were bewildered and others took it in stride, accepting the explanation that it was all part of an experiment. One student took off his ribbon the first day and refused to wear it, even though he was a member of the favored group, because he told his teacher that it was not right to treat students so differently "just because of a ribbon." Others said that they could not enjoy their favored status because they felt sorry for their friends.

When Evanston tried the idea for a third time in March 1969 in its ungraded Central Elementary School, the reactions were more intense. Playground fights and racial name-calling increased. Some students went home crying and refused to come back. One girl threw a candy bar back at her teacher because she thought it was unfair for her to have one and not the others. A few parents complained bitterly to school officials, even though they had been informed about the project in advance. Nevertheless, Central's principal, Laval S. Wilson, feels the project was successful in helping students understand their own feelings, the feelings of others, prejudices, and what happens to relationships when discrimination exists.

This same idea was tried by another district, Montgomery County (Md.) Public Schools, in February 1969. Blond students at Cabin John Junior High School in Potomac, Md., were segregated from brunette classmates. The blonds were forced to use separate drinking fountains, doors, rest rooms, and special tables in the lunchrooms and library. They were shunned by former friends. The project, scheduled to run four days, was cancelled after two, partly because of parental pressure. Students were angered by the early cutoff.

The idea is also recommended as a teaching technique in a curriculum guide developed by the Madison (Wis.) Public Schools. The guide suggests that students be separated by using some distinguishing characteristic, such as glasses, braces, eye color, or sex.

PROVIDENCE—A SOCIAL STUDIES PROJECT

Since 1964 the Providence Social Studies Curriculum Project has been working toward a total revision of the K-12 social studies program in the Providence Public Schools. When the Project's first materials were published in 1964 they included a comparative study of Africa and Latin America for sixth graders. Donald J. Driscoll, supervisor of social studies, says units on the Negro in American culture are being integrated into the entire social studies curriculum.

Providence started a "crash course" in black history in two high schools in the spring of 1969 after black students presented a list of demands. At one of the schools a group of residents from the local black community gave each student that finished the course a copy of Eyewitness: The Negro in American History by William Loren Katz (Pitman, New York City, 1967).

Black History and integrated American History were offered at all four of the district's high schools in the fall of 1968. The system's first Black Literature course was taught at two high schools and students were

Blacklash Hits Evanston

The Evanston Public Schools, District 65, is exploding historical myths and attempting to give black people their rightful place in history, says Joseph Hill, administrative assistant to the superintendent. Most Evanston citizens have accepted this straightforward position, but a conservative element has gotten up in arms about it, Hill says. There have been phone calls, letters to the board, and one or two public statements of disgust. In the summer of 1968 the board informed Supt. Gregory C. Coffin that his contract would not be renewed. Hill says there is no doubt that the curriculum development activity was a contributing factor in the decision. "Even though the district had started work on an Afro-American history supplement before Superintendent Coffin came, some people believe the curriculum changes would never have happened if Superintendent Coffin had not been here." Nearly 25% of the students in District 65 are black.

allowed to substitute it for whatever English course they normally would have taken. Other English literature courses were changed so that at least one black author would be studied every semester. Plans were made by the art department to display a number of works by contemporary black artists.

During the summer of 1969 the Providence school system took several steps to improve its relationship with the black community, which accounts for 18% of the total school enrollment. After some effort, the district was able to locate and hire 15 black teachers. Three teachers were sent to institutes on developing curriculum materials for black studies programs. Two high schools had teacher committees which attempted to develop ideas to make school more relevant to all students. They tried to involve students and parents in their discussions.

Using funds from Title III, ESEA, the district sponsored a summer Afro-American Arts Center which was turned over completely to representatives of the black community. The program, which included music, sculpture, painting, and dramatics, was supported by the Rhode Island Fine Arts Council. Asst. Supt. Louis I. Kramer says the district would like to make the Center an annual event if funds can be found.

SAN MATEO, CALIF.—BLACK HISTORY FOR WHITE STUDENTS

San Mateo (Calif.) Union High School district, with a black enrollment of less than 10%, started teaching Black History in the fall of 1968 because students, teachers, parents, and other citizens said they wanted it. A year later the district added two more courses to its blossoming minority cultures program. They are The Japanese and Chinese in America and The Spanish-Speaking People in America. Both courses are being taught on an experimental basis at one school during the 1969-70 school year.

Black History began the same way in 1968--as a pilot course in two schools, with a budget of $21,129. The next year it was taught in five of the district's seven high schools.

The Black History course was developed in the summer of 1968 in a unique project that combined a six-week credit course for students and a workshop for eight social sciences teachers. The students, who were recruited to represent various racial backgrounds, met with the teachers for two hours daily so the teachers could test out their ideas and methods. Teachers continued for an additional two hours each day, working on the development of curriculum materials. Students acted both as students and as consultants and helped to evaluate the different materials. Adults from minority groups were also brought in as consultants. Cost of the workshop-course was $9,260.

The following summer the board of trustees allocated $18,500 for teachers to continue their study of minority cultures. Workshops were held in Oriental history and culture and Mexican-American history and culture. Another workshop reviewed and evaluated the Black History Course.

San Mateo's Black History program is designed "to give students an understanding of the contributions of black people to American cultures and

civilization." Another purpose of the course is to show teachers how methods and materials can be used to create a better understanding of the contributions of all minorities in America.

The course, although centering on history, also includes a section on literature and the arts. The other units that make up the course are the African past, slavery, the Civil War and Reconstruction, 1877 to World War I, World War I to the Supreme Court's 1954 decision, and 1954 to the present. The basic text for the course is The American Negro: Old World Background and New World Experience by Rayford W. Logan and Irving S. Cohen (Houghton Mifflin Co., Boston, Mass., 1967). Many supplementary books and materials are also used.

An official policy statement relating to black studies was adopted by the district's board in June 1969. It says: "The Board of Trustees of the San Mateo Union High School District believes that an education of the highest quality can be achieved best in an integrated setting providing a multiracial student body and faculty and an educational program designed to develop understanding of diverse cultures and ethnic backgrounds."

MADISON—AN ATTEMPT TO CHANGE RACIAL ATTITUDES

Although the Madison (Wis.) Public Schools has a nonwhite enrollment of less than 1%, the system has one of the oldest human relations programs in the country. Since 1963 the district has been working on a number of programs aimed at changing racial attitudes and eliminating prejudices of Madison students. Looking at the program more than six years after its inception, Omar N. Kussow, coordinator of social studies for the system, says he feels it has been successful in providing the youngsters with information and making them more aware. But he is not so sure that their awareness is translated into action. He compares the human relations program to the district's smoking project: "We can convince them that cigarettes are bad for them but we can't make them throw their cigarettes away."

The district began surveying racial attitudes on an experimental basis in 1968-69 by testing 100 ninth graders selected at random. Kussow says the system hopes to expand the attitude surveys in future years.

The Madison Public Schools' first step into a human relations program came with the publication in 1964 of a curriculum guide for K-12 which contained a number of suggestions for integrating blacks and other minority groups into the curriculum. It provided guidance not only for social studies teachers but also for teachers in science, industrial arts, language arts, home economics, mathematics, physical education, foreign languages, business, art, music, and speech. "We found out that it wasn't that easy," Kussow says. "It was still up to the individual teacher or subject area coordinator to determine how far to go in implementing the ideas. The human relations program was an orphan. There was nobody to really push it."

The district discovered that it was easiest to incorporate information about minorities into social studies, language arts, home economics, and science, especially biology. But the district was still committed to the

idea of a human relations program on a broad spectrum, so a director of human relations was hired in 1969.

"We finally became aware of the magnitude of the job," Kussow says. "We learned that it cannot be a one-shot venture. It must be a day-by-day job." A revised version of the 1964 curriculum guide, also dedicated to an integrated K-12 curriculum, was published in 1969-70.

As school officials continued to work with the human relations program in its early years, they had to face the question of integrated history courses versus separate units on black history. For two years they tried both ways. "We could see the advantage of separate units to call attention to a long-neglected area, but we felt that in the long term, it would be more intellectually honest to show Negro history as part of the total development of this country," Kussow says.

In 1969 the district made a choice--integrated history courses--and moved to set them up in grades 5, 8, 9, and 11. The district also developed an integrated social studies curriculum for K-12.

The history courses in the three secondary grades draw heavily from four supplementary textbooks. They are The Negro in America by Larry Cuban (Scott, Foresman & Co., Glenview, Ill., 1964); The Negro in American Life by Richard C. Wade (Houghton Mifflin Co., Boston, Mass., 1965); The American Negro: Old World Background and New World Experience by Rayford W. Logan and Irving S. Cohen (Houghton Mifflin Co., Boston, Mass., 1967); and The Negro Struggle for Equality in the Twentieth Century by William C. Ames (D. C. Heath & Co., Lexington, Mass., 1965).

The move to integrated courses has not stopped individual schools from developing courses to meet a specific need. In 1968-69 one junior high school, with a large black population, offered black history to ninth graders as an elective. One high school set up a course on Negro History and Identity and another offered Minorities of America. Summer school in 1969 included a course entitled The Black American. That same summer another course, Contemporary Issues, was developed in cooperation with the U. of Wisconsin. It deals with urban issues, especially the problems of blacks.

Part of the scope of Madison's human relations program includes promoting better human relations within the community. To this end the district has created an Advisory Human Relations Council which serves on an advisory basis to the superintendent. It is composed of representatives of formal and informal community groups. It is also part of the job of the director of human relations to act as a link to the community.

A Public Relations Pamphlet

Another tool for communicating with the community is an 11-page pamphlet developed by the system's Dept. of Curriculum Development. It gives an overview of the human relations program. More than 2,000 copies were distributed in 1968-69 as handouts in the schools and at meetings where school people spoke. The cover reads: "Racial Conflict--What Part Will the Madison

Schools Play in a Community Search for Solutions?" The pamphlet contains this description of the school program:

Elementary Grades: "In the primary grades, the introduction to Negro history takes the form of a series of positive experiences involving the abstract (historical) Negro. The various projects are designed to yield information about an impressive array of prominent figures, past and present, who happen to be black.... In order to approach present problems, without (yet) confronting them directly, students could be encouraged to engage in role-playing, speaking, or writing, from the point of view of a colored child. This kind of assignment has the added advantage of developing a 'feel' for circumstantial differences which do not contradict the conception of a basic 'human-ness' shared by all. The materials of use at the fifth grade are distinctly historical, tracing the American Negro from his slave experiences to the contemporary issues involved in his quest for identity as a man."

Junior High School: "In grades 8 and 9 the discipline of sociology as well as that of history is emphasized in developing an analytical approach to the study of Negro contributions to American life. Stress is explicitly placed on developing accuracy and precision in the separation of myth from fact, economic from racial factors, and special explanations of the moment from those derived from more self-evident principles.

"In this unit, teacher and student join supplementation and correction of traditional 'knowledge' about race, seeking not only to demythologize the American Negro but to project a more accurate image of his past accomplishments and future potential."

Current Events as a Tool for Understanding

Current events can be a great help in teaching about minority groups, said participants in a Human Relations Workshop for the Madison (Wis.) Public Schools. Since firsthand experiences, the greatest aid to learning, are not always available, the next best approach is vicarious experiences provided by the mass media. Current events provide a great opportunity for a teacher-led examination of existing attitudes in an historical perspective. In the wrong hands, current events can reinforce existing attitudes. The "that's what I expected from them" attitude will block understanding every time.

A model unit on The Black American, developed under Title III, ESEA, for eighth and ninth graders, presents teaching strategies for discussing current events. It suggests that students debate this resolution: "Resolved--the American Negro civil rights movement should adopt violent means to achieve those civil rights which are guaranteed to all Americans." The unit also poses this question for discussion: "If you oppose the violent approach, how can you justify the colonists' revoluntionary approach to obtaining what they thought to be their civil rights?"

Senior High School: "In the senior high school, Negro visibility is found in history as well as other social studies courses. In a series of teaching episodes the sociological, psychological, and philosophical implications of racial prejudice are identified and analyzed. Building upon the accuracy of fact and precision of knowledge undertaken in junior high school, social studies skills are finely honed through the process of critical thinking. Effective development of these skills is of critical importance because problems of race are never one-sided and their presentation in the classroom needs to clarify as well as reflect this duality.

"No pat answers are offered in these units. There are no options which are left unexplored or viewed as inherently unacceptable: political participation, racial militancy, passive resistance, separatism are all examined, clarified, and judged according to their respective advantages and disadvantages in both the short and the long run." The pamphlet ends with this statement from Madison Supt. Douglas S. Ritchie: "While the school curriculum by itself cannot bring about the realization of all the Negro's hopes and aspirations, it can help to develop a climate conducive to reasonable approaches in the search for solutions to the racial divisions of our time."

How does this community where 99% of the 34,000 students are white feel about the system's emphasis on the Negro? Generally the citizens of Madison have been supportive, possibly because the community is university-based, says Kussow. But school officials have received some criticism from both sides. One "quite demanding group," led by the multiracial Concerned Citizens for the Teaching of Negro History, feels the Madison Schools are not doing nearly enough, Kussow says. Another group, prompted by the John Birch Society, has attacked the whole social studies program as an offshoot of their campaign against sex education. "These people say that the three evils are sex, sensitivity, and social studies," Kussow says.

The Madison schools have developed several solutions to the problems of insuring that teachers really do use the human relations materials. In 1968-69 representatives of the Concerned Citizens for the Teaching of Negro History and one of the members of the superintendent's advisory council sat in on elementary classes and talked with teachers. Inservice courses are held for teachers so that they can become familiar with the materials and learn techniques and strategies for teaching about blacks. Principals try to keep tab on what's happening in their schools and central office personnel make as many personal visitations as possible.

WASHINGTON, D.C.—A FREEDOM SCHOOL

A freedom school--the first student-run high school in the country with credit courses--has given the 95% black Washington, D.C., Public Schools a claim to fame for black studies. The freedom school, known as the Freedom Annex of Washington's Eastern High School, offers such courses as Black History, Swahili, Black Philosophy, Black Literature, Contemporary Problems, Economics, Black Art and Drama, and Community Organization.

The Freedom Annex was created by a group of black students from Eastern who call themselves the Modern Strivers. During a year of work and plan-

ning, the students raised the necessary funds, chose their teachers, and designed the courses. The school is sanctioned but not financially supported by the Board of Education.

The student-run school opened in the fall of 1968 with 12 teachers, all fully accredited by the school system. The following year several hundred students spent their afternoons taking courses in the Annex after spending their mornings at nearby Eastern High studying their required courses.

ROCHESTER—AN INTENSE LOOK AT SLAVERY

As early as 1963 the City School District, Rochester, N.Y., began developing a supplemental unit called The Negro in American Life for use in eighth-grade English and social studies classes. A separate course in black history was started in 1967 at the Rochester high school with the greatest black enrollment. A year later another high school offered a similar course as an elective for students in grades 11 and 12. By the 1969-70 school year, all nine secondary schools in Rochester were offering an elective course in Negro history for black and white students from grades 9 to 12. In some schools the course is called Negro History while others have chosen to call it Black History.

One high school also began offering an English elective in Black Literature in 1967. School officials hope that the course will eventually spread to other schools.

Rochester's Black Literature course centers around two novels, The Learning Tree by Gordon Parks (Harper and Row, New York City, 1963) and Jubilee by Margaret Walker (Houghton Mifflin, Boston, Mass., 1966). The course developers feel that by using these two novels as core material, supplemented by individual reading assignments, the course can be taught to

Materials: Should You Write Your Own?

The majority of school districts which now have black studies programs have written their own curriculum materials. But this may not be necessary anymore. George J. Rentsch, assistant superintendent in charge of instruction for the City School District of Rochester, N.Y., advises any school district just beginning a black studies program to start by conducting a thorough investigation of available materials. "They may be able to find everything they need from materials that are already available and may not have to write a thing," Rentsch says. "Then the district can put its emphasis on inservice training to change staff attitudes and provide instruction in the use of the materials."

Rentsch looks forward to the day when Rochester can abolish its black studies courses because material about blacks will have become "a very natural part" of every subject area. But he says that day is still a long way off.

heterogeneous groups of students. The course is broken down into five sections: a brief review of literary concepts; the roots of black literature; Harlem renaissance writers; recent black authors, playwrights, and poets; and the black man in white literature.

The 1964 curriculum guide for eighth graders, The Negro in American Life, was originally developed for English courses. It is now used as a teacher's guide for the general education of eighth graders especially in English and social studies. It follows the premise that "just telling history to the students frequently ends in a humdrum class. Straight textbook reading can bring the same result and, furthermore, the general texts stress too little of the nature of slavery."

Consequently the guide recommends some readings that are vivid and poignant enough to arouse the most listless student. It suggests that students learn about the specific horrors and sufferings endured on slave ships by reading a first-person account of an inspection of a slave ship made by a Reverend R. Walsh in 1829. The account, "Notices of Brazil," appears in a book called Heritage of America by Henry Steele Commager and Allan Nevins (Little, Brown and Co., Boston, Mass., revised edition, 1949). The guide reproduces, from this same book, the contrasting views of slavery and Southern plantation life in the 1830's, as seen by a plantation owner's granddaughter and a British actress who married a Southern plantation owner and went to live on his Georgia plantation.

Likewise, the guide recommends that students read a true description of a slave auction as it appears in Herbert Aptheker's Documentary History of the Negro People in the United States (Citadel Press, New York City, 1951). The authors of the guide feel that these real-life descriptions will have a "meaningful impact" on junior high students and will show students "how the human factor in slavery was largely overlooked." The guide suggests that students study how trials were conducted in the colonies and then hold mock trials in which:

- An owner is accused of having killed a slave in anger.
- A slave is accused of having killed an owner.
- A sympathetic white is accused of conspiring to free a slave in Virginia, in Massachusetts, in Pennsylvania.
- A free Negro is accused of conspiring to free a slave.

The guide takes the study of slavery even further by recommending that students read A Narrative of the Life of Frederick Douglass, An American Slave edited by Benjamin Quarles (Harvard U. Press, Cambridge, Mass., 1960) and Harriet Tubman: Conductor on the Underground Railroad by Ann Petry (Thomas Y. Crowell and Co., New York City, 1955).

Although most schools today avoid Harriet Beecher Stowe's Uncle Tom's Cabin, the eighth-grade guide suggests it be used. The recommendation is based on the experiences of a Rochester teacher, Mrs. Josephine Kehoe, who first tried teaching it in 1964. The guide relates Mrs. Kehoe's discoveries:

"She found that through reading the novel, the first piece of 'adult,' 'classic' literature most of them had read together in a class, her students learned a good deal about the way Americans thought and talked and dressed and looked at slavery in the 1850's. They learned that everything in print, even in a so-called great book, is not necessarily true or praiseworthy. They learned to detect hidden prejudices in a novel written to fight injustice. For example, in Uncle Tom's Cabin the darker-skinned a slave is, the simpler, the more forgiving, the more comical, or the more brutal he is likely to be; the lighter-skinned he is, the bolder and more intelligent.

"By looking at the attitudes expressed in Uncle Tom's Cabin in a way that they could never have looked at their own, these eighth graders were able to discuss openly the problems faced by the Negro in the 1960's as well as those in the 1850's, and to see how one century had created the next.... These students also learned a good deal of literature and composition."

The guide also recommends Mark Twain's Huckleberry Finn for its "sophisticated satire on Southern conventions and customs." And it suggests "junior novels" about blacks in America. Two of these are South Town by Lorenz Graham (Follett, Chicago, 1958) and Tolliver by Forence Crannell Means (Houghton Mifflin Co., Boston, Mass., 1963).

NEW YORK—THE GRANDDADDY OF THEM ALL

Ever since the late fifties and early sixties, the New York City schools have been trying to do something to make the curriculum more meaningful for Negro and Puerto Rican children. They were one of the first to approach textbook publishers, in 1960-61, and ask for textbooks that were more authentic and more realistic.

A decade later the hundreds of schools that make up the school system of the City of New York have more courses and programs relating to minority groups than anybody can begin to count. And nobody even tries. The dynamics of changing programs and the efforts at decentralization that have given district superintendents greater responsibility for curriculum and instructional materials have made it impossible to keep an accurate inventory of everything that is happening in New York.

Albert Bronson, coordinator of curriculum materials in the Office of Intergroup Education, sums it up this way:

"Many schools and districts throughout the city have been experimenting in recent years with new approaches in Afro-American and Puerto Rican history and culture. Some schools have been offering elective courses in these curriculum areas during the regular school days or in after-school Human Relations Clubs and study centers. Others have been integrating the new materials in the traditional curriculum in all subject areas--social studies, art, music, literature, science. Many schools and districts have been developing schoolwide programs in intergroup education--assembly programs, Afro-American clubs, and after-school study centers."

Here are some examples of activities in the New York City districts:

- District 29 in Queens has an Afro-American Studies Project which includes an advisory council that represents a broad cross section of the community. The council, composed of parents, teachers, supervisors, curriculum coordinators, civil rights leaders, and specialists in the field of African and Afro-American studies, was deeply involved in all stages of Project planning. During the summer of 1968 the Project sponsored a workshop for a selected group of teachers. The workshop included sensitivity training and lectures by leading authorities in various areas of African life and culture. Participants also developed curriculum materials and evaluated audiovisual aids. Since the workshop the participants have served as resource persons in their schools, appeared in teacher-training films for educational television, and have acted as consultants to schools in other New York districts.

- District 5 in Manhattan has a special heritage corps of 17 performing artists who provide "enrichment experiences" for students.

- District 2 in Manhattan has a director of Afro-American Studies who conducts demonstration lessons on a regular basis. He also prepares curriculum materials and annotated bibliographies and serves as a consultant for teachers on an individual basis.

- District 16 in Brooklyn has a group of 11 teachers acting as resource people. They work under a director of Afro-American culture.

- District 15 in Brooklyn has an Afro-Mediterranean Art and Culture Center, operating under a coordinator of black history and Puerto Rican culture. It includes displays, reference books, filmstrips, records, maps, and other resources on minority heritage. It also provides demonstration lessons and teacher training. The scope of the center is broader than black and Spanish culture. It includes materials from Italy, North Africa, and the entire Mediterranean area for students who have ancestors from this region. In the spring of 1969 the Center had an "intercultural contest" for elementary and junior high school students. Elementary students wrote speeches about outstanding Brooklynites of minority heritage. The winning junior high class developed a multimedia presentation, depicting the impact of Spanish culture on the folkways of the Aztecs and on modern Mexico. The contest winners received trips to Washington, D.C., paid for with funds from Title I, ESEA.

The New York City schools have several multimedia resource centers that have materials on minority cultures. One such center, at Harlem's Public School 92 in District 6, is specifically aimed at emphasizing the history of minorities and their role in the development of the community and of the state. This center, which was opened in 1968 with a $60,000 grant from Title II, ESEA, is primarily designed for children of Puerto Rican and Negro background in grades K-8. The center has a professional staff, including two librarians and an audiovisual specialist. It serves 38,000 students in 45 public and nonpublic schools.

Another resource center in Harlem with materials on blacks and Puerto Ricans is part of a joint project operated by the board of education and the Bank Street College of Education. This center, located in a Harlem office

building, has subject specialists who work with local schools and with teachers. The center produces its own audiovisual materials, does some teacher training, and has a large media center that covers a wide range of subjects, not just ethnic studies.

The Board of Education of the City of New York requires all of its teachers to take an approved course in human relations. The requirement, adopted by the board in June 1969, reads as follows: "Effective September 1, 1969, all teachers et al., shall present evidence of completion of one approved three-hour course in Human Relations prior to the advancement to the first promotional increment step, or, if already beyond said step, to the next following promotional increment step immediately occuring after September 1, 1969."

In September 1968 the board issued "guidelines and procedures" for the required human relations course and a suggested outline that "should be a part of the course to some degree." The guidelines and the outline are reproduced in the appendix on pages 42-45.

A human relations course and other inservice courses for teachers were prepared by the board's Office of Intergroup Education and offered to all teachers via television workshops. The television series began in the fall of 1964 with a course called "The Negro in America: The End of a Myth." One of its purposes was to help teachers find available resources for classroom use and to offer suggestions for teachers on helping children distinguish fact from myth.

Another inservice television course, "America's Cultural Heritage," was offered for the first time in 1965. This course deals with the story of immigration into America and the contributions, problems, and impact of the minority groups. One of its purposes is to evaluate techniques and materials for teaching about American minorities as an integral part of the K-12 program. The course covers not only Negroes, Puerto Ricans, and Latin Americans, but also Irish Americans, German Americans, American Indians, Jewish Americans, Italian Americans, and the major religious groups in America.

The third course, "Classroom Techniques in Intergroup Education," was aimed at all curriculum areas and spurred requests from teachers for specific

Advice from New York

Schools that are trying to run a black studies program need to develop a corps of truly competent supervisors and teachers, says Albert Bronson, coordinator of curriculum materials for the New York City schools. This corps should build the foundation for the course, develop materials, and then conduct training programs for the other teachers, Bronson says. "You can have the finest sounding course in the world, but without teacher interest, it will be a failure," he says. Bronson also recommends a human relations course for teachers, a requirement in New York City. Its purpose: to change deeply rooted attitudes and perspectives.

techniques for each subject area. Consequently, in the fall of 1968 a TV course was offered on techniques of teaching intergroup relations in language arts. A year later a similar course was developed for social studies.

Although the board now has created a series of courses, it likes to continue developing new ones to keep up with changing times, Bronson, the curriculum coordinator, says. All courses are accompanied by a manual of 10 to 100 pages that describes course content and suggests references. (Manuals can be purchased from the board's Publication Sales Office, 110 Livingston St., Brooklyn, N.Y. 11201. Prices range from 25¢ to $1.)

The board has also set up another series of citywide teacher-training programs in cooperation with the African-American Institute, a nonprofit organization that is not part of the school system. Three different types of courses are offered: (1) a series of lectures for teachers who want a broader background of information; (2) a combination of lecture and workshop sessions; and (3) a course designed to help administrators, supervisors, curriculum specialists, and teachers work through some of the problems involved in instituting a program of African and Afro-American studies.

The Bureaus of English and of Social Studies have tried to help teachers by gathering suggested source material and learning activities for the classroom. The Office of Intergroup Education has worked with these bureaus and others in an effort to stress black and Puerto Rican history and related themes, Bronson says.

A special section of the Office of Intergroup Education also works with students at all grade levels in a series of training programs. Some of these are arranged with the cooperation of such major industrial firms as Western Electric. Human Relations Clubs, forums, and panels are organized in many schools and a citywide Human Relations Students Council meets frequently to discuss questions involving human rights in the school and in the community, Bronson says.

This office also tries to keep up a steady exchange of information with school systems and community agencies throughout the country. Bronson hopes that "such exchanges will bring to our city the best practices and programs now being used throughout the country."

CONCLUSION: THE STATUS OF BLACK STUDIES TODAY

Black studies programs, although not without their difficulties, are already an accepted part of school curriculums. An enlightened educator's view of the status and problems of this sometimes controversial area is well expressed by Beryle Banfield, an assistant principal assigned to the Bureau of Curriculum Development in the New York City schools. Here is her view, as it first appeared in the Spring 1969 issue of New York City Education, a school system publication:

"While many publishers are now preparing attractive volumes of fiction, literature, poetry, and folktales, many are still skirting the various basic issues posed by slavery, the Civil War, and the Reconstruction Period. Some

textbooks still fail to give an honest account of the Afro-Americans who came to this country. The bright promise of Reconstruction as a period in our history when black and white worked together to build a better world for all people is rarely revealed in the average textbook.

"Another problem is that of training more teachers to use and develop materials in the areas of African and Afro-American Studies. In many schools the burden rests on one or two teachers who have prepared themselves by either intensive study or extensive reading.

"If the schools are to meet these needs fully it is necessary to spell out a rationale for the teaching of African and Afro-American history and culture. It is now generally accepted that the teaching of these subjects is important to the Afro-American child in order to help him establish a sense of his past and an adequate self-image. It is also becoming clear that white and Puerto Rican children, too, need understanding in these areas.

"The Afro-American experience is a valid and integral part of the history of the United States. Unless that material is handled adequately, within the proper context of our history, we are failing to provide an appropriate education for all of our children.

"Americans of African descent constitute the largest and most visible minority within the United States. They represent the only group of people who were brought to these shores involuntarily for the express purpose of being subjected to a 'condition of servitude.' They represent the only group of people whose past was systematically destroyed in an effort to justify the degrading experience of slavery which was so harshly imposed upon them.

"A study of African life and culture would help correct the distortions in traditional versions of history. America's ability to make progress toward a completely democratic society will depend upon our success in laying an educational foundation in which black and white students can work side by side in an atmosphere of mutual respect and cooperation.

"The experience of the Afro-American is woven deeply into the fabric of our nation and our city. His history and culture should be included in the curriculum along with those of all others with whom he must live and learn if our schools are to share in the building of an integrated society."

Suggestions from Los Angeles City Schools

USE OF NEGRO HISTORY MATERIALS IN SOCIAL STUDIES
CLASSES IN ELEMENTARY SCHOOLS

1. Conduct a comparative study of Negro statesmen, past and present.

   a. Frederick Douglass, Abolitionist
   b. Ralph Bunche, Mediator
   c. Blanche Bruce, Senator
   d. Edward Brooke, Senator
   e. Mary C. Terrell, Human Rights
   f. Thurgood Marshall, Civil Rights

2. In the study of Western exploration, learn about the contributions of Jean Baptiste Pointe DeSable and Matthew Henson.

3. Examine the role of Crispus Attucks in the Boston Tea Party.

4. Discover through library research and reading why Harriet Tubman was known as the "Moses of Her People."

   a. Why did she become a spy for the Union Army?
   b. Why was she called "General" Tubman?

5. Compare the efforts of Mary McLeod Bethune and those of Booker T. Washington when they built their institutions.

6. Listen to the teacher as he reads aloud stories about some of the historical events involving Negroes. Discover through discussion why the actions were necessary.

   a. Masquerading as a sailor, Frederick Douglass escaped slavery and became a spokesman in the Abolitionist movement.
   b. During the seige of Charleston, Robert Smalls took command of the Planter. He sailed it to safety and became its captain.

7. In the study of exploration, view the study print (one of a series of pictures and biographical sketches developed by the Los Angeles City Schools) of Matthew A. Henson, polar explorer who planted the American flag at the North Pole, and do research concerning:

   a. The Gold Medal of the Geographic Society
   b. The Congressional Medal of Honor (Civil Division)
      (Matthew Henson received both of these awards.)

8. During a study of Abraham Lincoln as a part of the Social Studies program or during the month of February, view the picture of Jean Baptiste Pointe DeSable, Chicago's first settler. He built a log cabin on the bank of the Chicago River, around which the city developed.

   a. Conduct a parellel study of Lincoln and DeSable and their achievements.
   b. Find out what monuments or institutions in Chicago honor these great men.

9. In the study of the Industrial Revolution, read about Negro contributions in the form of a number of inventions.

   a. Jan E. Matzeliger--shoe lasting machine
   b. Elijah McCoy--device for lubricating machinery

10. Study early state governments and the positions held by Negroes.

   a. Pinckney Benton Stewart Pinchback, Lt. Governor, Louisiana
   b. Robert Smalls, Member of House of Representatives
   c. Blanche K. Bruce, U.S. Senator, Mississippi

11. Use Great Negroes Past and Present, by Russell Adams to extend learning about the following persons:

   a. Fortens of Philadelphia who were freed slaves and sailmakers and who made a major contribution to Negro leadership in the Abolitionist Movement.
   b. William Leidesdorff, a ship captain and trader, who staged the first horse race in California and lived in San Francisco, where there is a street named in his honor.

12. Check local daily newspapers for articles on Negroes who are making history, such as Fredrick Davidson, newly commissioned general in the United States Army.

Angelenos Today: Study prints of persons in the Los Angeles area.

1. Study the urban community of Los Angeles.

   a. Arrange bulletin board display featuring Angelenos.
   b. Select an occupation based simply on pupil's interest and a study print that features a person in this occupation.
   c. Check out a library book relating to the position held by the Angeleno whose study print was selected.
   d. Write a letter to the Angeleno during English instruction and invite him to visit the class.
   e. Make a check list of good questions for use in an interview.
   f. Find a person in the community who has a similar job, and interview him to find out why he chose the profession.
   g. Make a check list of behavior standards that will be helpful in being hospitable and courteous to the guest. Include being a good listener.
   h. Participate in a classroom dramatic play depicting the making of proper introductions.

2. Review catalogs from Negro colleges and universities to find out where they are located and how they were established.

3. Find out what the requirements are for obtaining various degrees held by the persons described in Angelenos Today. Map out a plan for obtaining this educational degree from institutions within:

   a. The city of Los Angeles

b. The state of California
c. The nation

4. Participate in role playing after learning, through research, about the value of certain occupations in the community.

   a. Develop committees to work on an "occupational research" project.
   b. Let the class members represent the workers in a small city by dividing the pupil's classroom into four areas, for example: politicians, school officials, architects, construction engineers; show how the occupations are interrelated, the dependency of one office on another, how accomplishments are made as a result of the effort made to work together.

Negro History Past and Present Teacher Resource Book: Contains stories for children about slavery.

1. Read ditto copies of stories.
2. Listen to taped stories at the listening center.
3. Write a newspaper article describing a slave ship arriving at a colony port.
4. Make a line graph showing number of Africans brought to this country from 1619 to 1790.
5. Compare the practice of slavery in North America and South America. Consider particularly the rights of slaves in both areas.
6. Listen to and sing a Negro spiritual, such as "Get on Board, Little Children" or "Children, Go Where I Send You" to find out what secret messages songs of this type contained.

Enrichment Activities To Extend Learning:

1. Use The Negro Almanac to find names of inventors who made outstanding creative contributions to the development of the United States.
2. Listen to or participate in panel discussions on such topics as "Obtaining Patents," "Supplying a Need," and "Uneducated Genius."
3. Read about and discuss Garrett Morgan who sold the patent for an automatic street light to General Electric.

Suggested Guidelines for an Inservice Course in Human Relations

FROM THE BOARD OF EDUCATION OF THE CITY OF NEW YORK

Objectives

A. To develop insights among teachers which may support the attitudes and behavior patterns that tend to improve human relations education in the schools.
B. To develop among teachers an appreciation of other cultures and a humanistic, democratic educational philosophy.
C. To enable teachers to empathize with all social-class and ethnic groups and to develop techniques for promoting intergroup relations among children and parents.

Format

A. Required readings, reports, specific field work assignments, preparation of lesson plans around the subject matter of the courses, demonstration lessons, are some of the valuable techniques from which to choose in designing and conducting a course.
B. The wise use of audiovisual material is recommended.
C. Extensive and intensive small group discussion is essential in meeting objectives. Reasonable group size is important also for maximum participation and for meaningful dialogue with any parents, pupils, or community members who may be scheduled to talk with the group. For these reasons, the group size for any course must be limited to 30.

A Suggested Outline for a Human Relations Course

A. Orientation
B. Content-Factual Information
C. Sensitivity Training
D. Skills Development
E. Community Involvement
F. Survey of Materials

Development of Course Outline

A. Orientation: A statement and discussion of goals elicited from the participants. Motivating films such as "A Time for Burning" or "The Hangman" are excellent catalysts for this purpose.
B. Some Suggested Topics for Course Content and Factual Information:

1. The American Dilemma: Gunnar Myrdal's thesis stressing the contradiction between the American dream and the actual experience of racial and ethnic minorities in America.
2. A study of the moral erosion resulting from the failure to enforce the laws, the 14th and 15th amendments to the Constitution, Supreme Court decisions such as Brown vs. Topeka Board of Education, the legal rights of civil rights workers and leaders.
3. The failure of the "melting pot" where race was a factor; the significance of the "visibility factor"; the nature of cultural pluralism; recent emphasis among Afro-Americans on cultural self-definition and racial consciousness.
4. Definitions of race and racism stressing the implications of the Report of the President's National Advisory Commission on Civil Disorders. This report is to serve as a major area for discussion and analysis throughout the course.
5. Brief history of "white supremacy" theories, racist attitudes and racist institutions, the theory of white man's burden, analysis and critique of theories alleging innate inferiority of minority racial groups.
6. The effects of racism--economic, political, social, and educational.
7. Demographic trends: the flight of the Negro from the South, the urbanization of the Negro, the nationalization of the "Negro problem."
8. Poverty in New York City--a study of class and ethnic factors.
9. Minority group culture and history:

a. Afro-American: contributions, major figures and events; reexamination of the role of the Negro in every phase of American and world history: literature, art, music, critique of the "Dark Continent" approach to Africa.
b. Puerto Rican: history and culture, causes and trends in immigration, problems of adjustment in New York City, life and culture in the Puerto Rican community, literature, contributions.
c. Brief history of other ethnic groups: American Indian, Orientals, and others stressing such facts as the racist immigration laws of the 1920's, the plight of the contemporary Indian, the "relocation" of the Nisei during World War II, anti-Semitism and other examples of racial prejudice and bigotry.

10. Approaches to resolving the problem of racism:
    a. Legislation: NAACP, Urban League
    b. Nonviolent confrontation: SCLC--Martin Luther King
    c. Black militant organizations and philosophies
    d. Discussion on Urban Riots: Why did Watts burn?

11. Racism in education
    a. Brief survey of Negro education in the United States stressing Plessy vs. Ferguson, Brown vs. Topeka Board of Education, and Hobson vs. Hansen.
    b. Attempts to eliminate de jure and de facto segregation, an examination of the national and the New York experience.
    c. The current educational crisis: continued de facto segregation; the critique of tracking, homogeneous grouping, etc; alleged failure of the schools to promote democratic intergroup relations and staff empathy towards children from disadvantaged social-class and ethnic groups, e.g., attitudes toward nonstandard dialects, attitudes toward educational potential of minority group children, attitude toward rotation of school personnel, continued use of biased instructional materials, etc.
    d. The crisis in school-community relations; the issue of accountability; the issue of decentralization and local control.

C. Sensitivity Training

1. Small group experiences with the same group of people providing participants with structured situations and sensitizing experiences that will generate conflict. These sessions will enable participants:

    a. To challenge generalizations based on insufficient evidence.
    b. To question assumptions and myths.
    c. To examine one's attitudes nondefensively.
    d. To become involved in the dynamics of group conflict.
    e. To develop techniques of self-awareness.
    f. To become aware of how minority-group children and parents view the teacher.
    g. To appreciate other cultures.
    h. To develop sensitivity to language which may offend minority groups as well as to student slang which provides insight into the lives and mores of youngsters.

i. To recognize stereotypes.
j. To accept nonstandard dialects.
k. To become sensitive to relationships with paraprofessionals.

2. Sensitivity training may use the techniques of "T" groups, structured problem situations, and role-playing.

D. Skills Development

1. Teachers will conduct sessions involving group dynamics, role-playing, and psychodrama.
2. Teaching human relations in various curriculum areas; demonstration lessons in social studies, language arts, and other curriculum areas focusing on human relations themes.
3. Skills in promoting human relations values in the schoolwide program: organizing a Human Relations Club, conducting a human relations assembly, resolving racial tensions in the school, etc.
4. Small group discussions with parents, pupils, and community members.

E. Community Involvement

1. Knowledge about the community: ethnic and racial groups, organizations, leaders, social agencies, antipoverty groups, etc.
2. Field experiences in the community: visits to homes, leaders, institutions, libraries, landmarks, etc.

F. Survey of Materials and Human Rights Organizations

1. Annotated bibliography with a full session devoted to an analysis of the literature in the field.
2. A session devoted to films with a showing of a few significant films for discussion.
3. Visits to various city, state, and private human rights commissions and organizations.

Seven Guidelines for Introducing Negro History In the Classroom (Flint, Michigan)

Emphasis on teaching about the Negro is increasing. William L. Katz, a veteran teacher of the subject, sets forth guidelines for teaching both Negro history and Negro contributions to American life. A history teacher since 1952, Katz is now doing further research on grants received from the New World Foundation and the New York State Education Department. He is the author of Teachers' Guide to American Negro History.

1. Know your own true feelings about the subject.

If you feel that teaching Negro history is either harmful or unnecessary--if you even resent the word "Negro"--your chances of presenting Negro history successfully are small. Even if you are enthusiastic about the idea and bring all your sincerity and enthusiasm to the subject, you will not auto-

matically change hostile student attitudes to ones of acceptance. Nor will you interest every student or lower the dropout rate.

Introducing Negro history frequently brings out unexpected resistance in both teachers and students. The reason is not hard to find: it is difficult to abandon a long-held belief or image. And our image of the American Negro has been formed by histories, textbooks, and mass media. Almost universally it has been a degrading one.

Teachers on the junior high school level have introduced factual material on Negroes and been greeted by shouts of "I don't believe it!" by their students. One Negro social studies teacher, in fact, told me that he did not believe the stories of Negro accomplishment until he read about them in a book by a white historian. This is how deeply ingrained the Negro image is in both white and black people.

You will find, on the plus side, that the new material on Negroes will interest students because the material is fresh and it is always exciting to find new dimensions to our country's history, whatever social conflicts it uncovers.

2. Realize that all students--black and white--benefit from a study of Negro history.

Many whites feel that it is all well and good for Negroes to study their own history, but that it is a waste of time for whites. But consider this: Both Negro and white attitudes were formed by white writers and historians. Whites need to know the true part that Negroes played in the development of our history; whites will benefit from exposure to the historical truths about the Negro in both Africa and America. It is an open question, in fact, as to who will benefit more.

3. Overcome reluctance to talk about racism.

One teacher I know was hesitant about introducing words that denote race or religion in classroom discussion. "Now," the teacher reports, "no one is afraid to mention race or religion in class." But if you do sense a reluctance to mention such words as Negro or Catholic or Oriental, then deal with that reluctance first--before going any further. And remember, most frequently the reluctance you feel about talking of race or creed is in your mind, not in the minds of your students.

4. Point out that while there has always been oppression in the world, there has been resistance to it.

Oppression has been known among men since prehistoric times. But no minority has ever willingly accepted slavery or second-class citizenship. When any group is oppressed, its members make adjustments and fight back. Negroes are no exception. Since the beginning of this country they have shown stubborn bravery and courage that have always marked man's struggle for freedom.

It is well to point out also that there have always been whites willing to fight for the rights of Negroes. Some risked fortunes; others, their lives.

This has been true even though it must be admitted that the majority of whites have been indifferent to the Negro's plight.

5. Do not sensationalize slavery.

It is unnecessary and undesirable for a junior high school class to dwell on the more brutal aspects of racial conflict. The vivid accounts that could easily be given of the slave trade and of lynchings do not rouse the intended sympathy. Experience has shown that emphasizing such aspects of Negro history tends either to repel students or to rouse a morbid interest in the subject. It is necessary, of course, to show that the slave was always open to physical and mental abuse and that lynchings and anti-Negro riots have been a part of our past. But keep it general.

6. Avoid overemphasizing outstanding Negroes.

If you tend to stress biographical history, do not spend an inordinate amount of time on such men as Ralph Bunche, Robert Weaver, or Senator Brooke. If you teach only about outstanding Negroes, blacks and whites alike will be mystified by the turmoil today in the ghetto areas. Negroes for the most part cannot identify with the affluent Negroes who "have it made." In other words, be careful that you do not present the success of the few at the expense of the plight of the many.

7. Avoid the "single lesson" approach and try to integrate material throughout the year.

The single lesson (or unit) approach to teaching Negro history is a common one. Many texts in use today have such a chapter or unit. And teachers who use this method believe they are doing justice to the subject. The method has serious defects, however. First, it reduces Negro accomplishments to a very brief classroom time span. Justice cannot be done to those accomplishments in a period or two. Second, since the lesson or unit interrupts the flow of the entire course, it embarrasses and irritates both teachers and students. Frequently teachers find themselves adrift in the subject of Negro history--which further embarrasses everyone. And third, the single-lesson approach segregates the Negro, honoring him in grand isolation, apart from the mainstream of our history. The alternative is obvious. With notes and guides, the history teacher can integrate Negro history with his traditional course.

Guidelines from the Nevada State Dept. of Education

FOR USE IN SELECTING MULTIETHNIC MATERIALS

I. Is the historical material factual?

A. Is the interpretation of the facts fair, reasonable, and in keeping with current trends and attitudes?

B. Does the historical presentation inculcate the background and contributions of various minority and/or ethnic groups in context or is such coverage simply an addendum to particular chapters?

C. Is the coverage of minorities presented in light of struggles for freedom and as contributory to present situations and issues?
D. Is the concept of "race" presented without implications of superiority or inferiority?
E. Are individuals discussed with whom members of an ethnic group or minority might identify and emulate?

II. Are fictional materials presented with a balance of ethnic content?
A. Are there stories of family life in a variety of ethnic settings?
B. Are the world of work implications reasonably treated?
C. Does story content reflect a multiethnic, multicultural world?
D. Are individuals presented with whom members of an ethnic group or minority might favorably identify?

III. Are illustrative materials utilized that are multiethnic in tone?
A. Are illustrations appropriately multiethnic and in keeping with content or are they simply imposed randomly?
B. Do illustrations reflect a variety of ethnic groups or are they primarily light and dark?
C. In stories that reflect the world of work, are members of minority groups pictured in favorable work situations rather than in menial tasks?
D. Do illustrations serve to establish the concept of a multicultural world?

IV. Is the total effect of the text one which will elicit from the student a favorable empathic reaction or understanding of those with whom he will live?
A. Is the total effect of the text designed to develop values appropriate to sound educational and philosophical concepts of the American way of life, freedom, equality?
B. Is the total effect of the textbook an honest effort to create an atmosphere for better understanding?
C. Does the content of the book develop for pupils an understanding of the important needs of all people?
D. Does content help pupils to resist all attempts at stereotyping? In other words, is the student led to recognition of the dignity and worth of individuals, rather than making assumptions regarding groups--socioeconomic, minority, or racial?
E. Does the content provide opportunities for critical thinking and problem-solving techniques in reaching decisions, particularly regarding matters of current issues in the multiracial, multicultural world in which he lives?

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